English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

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Explanation of the Tawhid of the Prophets and its antithesis in the religions of the Kafirs and Mushriks

All praise be to Allah, the Lord of the worlds, and truly the good end shall always be for the righteous. Peace and blessings be upon our Prophet Muhammad (peace be upon him) and upon all Prophets, Messengers, and righteous people.

allah (may He be Praised and Exalted) sent His Honorable Messengers to guide people to know Him, to call to Tawhid (belief in the Oneness of allah/ monotheism), and sincere and pure dedication of 'Ibadah (worship) to Allah Alone, as Allah (Exalted be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿

Allah (may He be Praised) explains in this glorious Ayah (Qur'anic verse) that He sent a Messenger for every Ummah (nation based on one creed) to invite them to worship Allah Alone and avoid worshipping Taghut (false gods).

The core of 'Ibadah is Tawhid; and around it always revolved the conflict between the prophets and their Ummahs, as the Mushriks (those associating others with Allah in His Divinity or worship) worshiped Allah (may He be Praised), but also others besides Him. Therefore, Allah sent Messengers to order them to worship Him Alone and abandon the worship of any other than Him, as Allah (Exalted be He) says:﴾ And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, ﴿﴾ "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me." ﴿

Allah informs that His Khalil (the close friend of Allah), Ibrahim (Abraham, peace be upon him), declared himself innocent of what his people worshipped, except Allah Alone. This is the meaning of Allah's Saying:﴾ Except Him (i.e. I worship none but Allâh Alone) Who did create me ﴿This indicates that they were worshipping Allah, but also worshipped others besides Him. Therefore, Ibrahim renounced all the gods they worshipped, except for the One who created him, and that is Allah (Exalted be He). He (Glorified be He) is the only One deserving of worship, because He is the Creator and the Sustainer of all.

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The word "created" here means that He created him without modeling on a previous example (i.e. with no precedence), and only One with such power deserves to be worshipped, with none beside Him. Allah (Exalted be He) says:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿Allah (Glorified and Exalted be He) says that He revealed to all the Messengers before the Last of the Prophets, Muhammad (peace be upon him), that there is no deity except Him that is worthy of 'Ibadah and He orders them to worship Him Alone.

This shows that all deities that are worshipped other than Allah, whether they are prophets, Awliya' (pious people), idols, trees, Jinn, angels, etc., are all false deities.

This meaning is clarified by Allah's Saying:﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿Allah (Glorified and Exalted be He) informs about the Mushriks, when they were called by our Prophet Muhammad (peace be upon him) to testify that there is no deity but Allah, that they said:﴾ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴿Allah (may He be Praised) also says:﴾ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴿﴾ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴿This shows that they knew that the testimony of Tawhid (La ilaha illa Allah - there is no deity but Allah) voids their Shirk (associating others with Allah in His Divinity or worship), as it makes it clear that their deities are false. It inevitably creates the realization that Testifying that there is no deity other than Allah demands dedication of all 'Ibadah to Allah Alone and belief that He (may He be Praised) is the only true God to be worshipped. If this were not so, they would not have been proud and refrained from saying it, because saying it would entail the abolishment of all the other deities worshipped.

Unfortunately, this truth is not so clear to many people, who think that if anyone says there is no deity but Allah that they are a Muslim and that their blood and property are inviolable, even if they dedicate most of their 'Ibadah to other than Allah, such as Du'a' (supplication),

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fearing, hoping, trusting, sacrificing, making vows, etc. This is the actual situation of grave worshippers, as they testify that there is no deity but Allah and then seek the help of the dead, whom they call the Awliya' (pious people), and ask them to fulfill their needs, remove adversities, and grant them victory over their enemies by either supplicating to them at their graves or from far.

They may even do that with our Prophet Muhammad (peace be upon him) and the other prophets. They may also resort to the Jinn for help to meet their needs and slaughter sacrifices for their sakes, hoping this will benefit them, cure their sick, and protect them, their cultivated lands, and the like.

All these matters are well-known and not hidden from those who deal with grave worshippers and see their blatant Shirk and manifest Kufr (disbelief). Allah sent all the Messengers to refute Shirk and warn against it, and invite people to worship Allah Alone, as was mentioned in the previous Ayahs.

Allah (may He be Praised and Exalted) ordered the Messengers to make people know their Lord, Creator, and Sustainer, and to tell them His Beautiful Names and High Attributes that bespeak of the Perfection of His Grandeur, Omnipotence, Knowledge, Benevolence and Mercy towards His Servants. They were ordered to enlighten people that Allah is the Giver of benefit and harm, the Disposer of all people's affairs, and the Knower of all their conditions. Thus, it is not befitting to associate others in worship with Allah or to supplicate to others for help, because Allah Alone is the One Who is capable of anything and is the All-Knower of everything; whatsoever else is poorly in need of Him. Allah (Glorified and Exalted be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾﴿ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴾﴿ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴾Allah (Exalted be He) further says:﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾up to His Words:﴿ Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ﴾Allah (Exalted be He) also says:

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﴿ O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. ﴾﴿ If He willed, He could destroy you and bring about a new creation. ﴾﴿ And that is not hard for Allâh. ﴾Allah informs us that His Messengers (peace be upon them) taught their people about the Greatness of Allah (may He be Praised), His Power over everything, His Knowledge of everything, and that He (may He be Praised) hears the Du'a' and answers the distressed, as He is the One Who brings benefit and causes harm. They taught them that what they worshipped besides Allah could neither harm them nor benefit them, nor hear the supplications of those who supplicate or answer them. They also told them that their idols could neither speak to them nor guide them to the Right Path, nor have any power to harm or benefit them. All of this obligates them to be sincere to Allah Alone in their 'Ibadah, Tawbah (repentance to Him), and asking for their needs only from Him. They should also believe in His Prophets and adhere to His Shari'ah, as Allah reports that Nuh (Noah, peace be upon him) said to his people:﴿ Ask forgiveness from your Lord, Verily, He is Oft-Forgiving ﴾﴿ 'He will send rain to you in abundance, ﴾﴿ 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'" ﴾

Likewise, Hud (peace be upon him) said to his people:﴿ "Do you build high palaces on every high place, while you do not live in them? ﴾﴿ "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever. ﴾﴿ "And when you seize (somebody), seize you (him) as tyrants? ﴾﴿ "So fear Allâh, keep your duty to Him, and obey me. ﴾﴿ "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. ﴾﴿ "He has aided you with cattle and children. ﴾﴿ "And gardens and springs. ﴾﴿ "Verily, I fear for you the torment of a Great Day." ﴾

Allah also quotes His Prophet Salih (peace be upon him) as saying to his people:﴿ "Will you be left secure in that which you have here? ﴾﴿ "In gardens and springs. ﴾﴿ And green crops (fields) and date-palms with soft spadix. ﴾﴿ "And you hew out in the mountains, houses with great skill. ﴾﴿ "So fear Allâh, keep your duty to Him, and obey me. ﴾﴿ "And follow not the command of Al-Musrifûn [i.e. their chiefs: leaders who were polytheists, criminals and sinners], ﴾﴿ "Who make mischief in the land, and reform not." ﴾Allah also relates about His Khalil Ibrahim (peace be upon him), saying:

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﴿ And recite to them the story of Ibrâhîm (Abraham). ﴾﴿ When he said to his father and his people: "What do you worship?" ﴾﴿ They said: "We worship idols, and to them we are ever devoted." ﴾﴿ He said: "Do they hear you, when you call on (them)? ﴾﴿ "Or do they benefit you or do they harm (you)?" ﴾﴿ They said: "(Nay) but we found our fathers doing so." ﴾until His Saying:﴿ Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)]." ﴾Also, Allah says, in the story of the Children of Israel and their worship of the calf:﴿ And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? ﴾And He says inSurah Ta-Haabout the same story:﴿ Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? ﴾The meaning of this is to question what those people did, did they lose their minds to the extent that they worshipped a calf that cannot speak to them nor benefit, harm, or guide them to goodness! This makes it clear that it is Allah (may He be Praised) Who has the power to benefit or harm; Who hears the Du'a' and responds to the distressed, when they call on Him; Who speaks, if He so wills. These are among the Attributes of Perfection, which the True God to be worshipped must have, unlike the idols and other objects of worship that cannot hear, bring benefit, inflict harm, respond to, or guide those who call upon them.

How is it possible then to worship others beside the True King, the All-Hearing, the Responsive, the Giver of

Benefit, the Causer of Harm, the All-knowing of everything, and the Omnipotent Who has power over all things. There is no deity but Him, and no Lord but Him.

There are many Ayahs that carry this meaning and they all show that Allah (may He be Praised) possesses

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the attributes of absolute perfection and is free from any attributes of imperfection or blemish. This entails showing Tawhid and sincerity in ‘Ibadah to Allah (may He be Praised), turning one’s heart to Him, and putting one’s trust in Him in all matters, while associating with Him no other partner, because He is the Creator, the Sustainer, the Owner of everything, the Disposer of all affairs. Accordingly, it is not lawful to worship other than Him.

Allah (may He be Praised) informs us that His Prophets, Nuh, Hud, Salih and Shu‘aib said to their people:﴿ Worship Allâh! You have no other Ilâh (God) but Him. ﴾He also mentions that all the Messengers told the same to their people, as was stated in the above Ayahs.

Allah (Exalted be He) says:﴿ And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know. ﴾﴿ "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. ﴾He (Exalted be He) further says inSurah Al-Safat:﴿ And, verily, among those who followed his [Nûh’s (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham). ﴾﴿ When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone - true Islâmic Monotheism, pure from the filth of polytheism]. ﴾﴿ When he said to his father and to his people: "What is it that which you worship? ﴾﴿ "Is it a falsehood - âlihah (gods) other than Allâh - that you desire? ﴾﴿ "Then what think you about the Lord of the ‘Alamîn (mankind, jinn, and all that exists)?" ﴾He (may He be Praised) also saysin Surah Maryam,concerning His Khalil Ibrahim (peace be upon him):﴿ And mention in the Book (the Qur’ân) Ibrâhîm (Abraham). Verily he was a man of truth, a Prophet. ﴾﴿ When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? ﴾﴿ "O my father! Verily there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. ﴾﴿ "O my father! Worship not Shaitân (Satan). Verily Shaitân (Satan) has been a rebel against the Most Gracious (Allâh). ﴾﴿ "O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî] ﴾﴿ He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." ﴾

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﴿ Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious. ﴾﴿ "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord." ﴾﴿ So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya‘qûb (Jacob), and each one of them We made a Prophet. ﴾﴿ And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise). ﴾Allah (may He be Praised) also says inSurah Al-A‘raf,about the people of Hud, that they said to Hud (peace be upon him):﴿ "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." ﴾Allah also says inSurah Yunus,about the Arab Mushriks to whom our Prophet Muhammad (peace be upon him) was sent:﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: “These are our intercessors with Allâh.” ﴾Allah (Glorified and Exalted be He) answers them saying:﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: “These are our intercessors with Allâh.” Say: “Do you inform Allâh of that which He knows not in the heavens and on the earth?” Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴾He also says inSurah Al-Zumar:﴿ The revelation of this Book (the Qur’ân) is from Allâh, the All-Mighty, the All-Wise. ﴾﴿ Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh’s sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ’ (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾

Allah (may He be Praised) explains in these Ayahs that the Mushriks to whom Muhammad (peace be upon him) was sent did not worship images, idols, prophets, the righteous, and others, because they could bring benefit or cause harm, or create or sustain, instead they worshipped them to obtain Shafa‘ah (intercession) with

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Allah and draw close to Him. Yet, Allah (may He be Praised and Exalted) declared them to be Kafirs and Mushriks because of their so doing.

In this respect, Allah (Exalted be He) also says:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾Allah (may He be Praised) tells in this Ayah that the Sovereignty is His Alone and that He is the Sole Disposer of His creatures. All those worshipped by the Mushriks, other than Him, whether they are Jinn, humans, trees, stones, etc., do not even own a Qitmir - the thin membrane over the date-stone - and that they cannot hear the Du‘a’ of those who call upon them. Even if they did, they could not respond, because they are either dead, absent, or inanimate objects that cannot do anything. Allah (may He be Praised) also explains that those whom they worship besides Allah will deny their worshipping them on the Day of

Resurrection and refute it. This indicates that their attachment to them and their Du'a' to them is Shirk, as He (Glorified and Exalted be He) says:﴿ And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." ﴾﴿ "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us." ﴾He (Glorified and Exalted be He) says:﴿ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴾﴿ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴾In these Ayahs, Allah explains that all those worshipped other than Him shall disown their worshippers on the Day of Resurrection, deny their worship, and inform them that they were heedless of it.

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What a great regret and loss those Mushriks will have on the Day of Resurrection! They have incurred upon themselves failure and sorrow, and have earned the Anger and Wrath of the Almighty, by their disbelief in Him and their worship of others with Him that cannot bring benefit, cause harm, or avail them anything. Allah (Glorified and Exalted be He) says:﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾

There are many Ayahs that explain the falsehood of Shirk, the bad end of the Mushriks, and their loss on the Day of Resurrection. The Sunnah of the Messenger (peace be upon him) also explains the misguidance of Mushriks, their bad end, and the enormity of their losses, not for associating others with Allah in Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), because they knew that He is the Creator, Sustainer, and the Disposer of all their affairs. Rather, it is because they associated others with Him in Tawhid-ul-Uluhiyyah (Oneness of Worship) in invoking, fearing, hoping, slaughtering sacrifices, vowing, and other forms of 'Ibadah. It is authentically reported inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said to Mu'adh when he sent him to Yemen, ﴿ "You are going to a community of the People of the Book, so let the first thing to which you call them be worshipping Allah." ﴾According to another narration,﴿ "...call them to testify that there is no deity but Allah and that I am the Messenger of Allah." ﴾In anothernarration by Al-Bukhari (may Allah be merciful to him),﴿ "...call them to believe in Allah Alone (Tawhid)." ﴾Similarly, it is reported in"Sahih Muslim" on the authority of Sa'd ibn Tariq Al-Ashja'y from his father (peace be upon him) that the Prophet (peace be upon him) said,﴿ "Anyone who says that there is no deity but Allah and disbelieves in whatever is worshipped besides Allah, their property and blood become inviolable, and their account is with Allah." ﴾According to thewording of the narration by Ahmad, ﴿ "Anyone who believes in Allah Alone and disbelieves in whatever is worshipped besides Allah..." ﴾

These two Hadith explicitly enjoin tawhid, sincerity in 'Ibadah to Allah, and disbelief in whatever is worshipped besides Him.

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It is also related inthe Two Sahih Books of Hadithon the authority of Abu Hurayrah (may Allah be pleased with him),﴿ He (peace be upon him) said to Jibril (Gabriel, peace be upon him), when he asked him about Islam, "It is to worship Allah and not associate anything with Him, to perform the obligatory Salah (Prayers), to pay the prescribed Zakah (obligatory charity)..." ﴾

Likewise, in"Sahih Muslim" on the authority of Ibn 'Umar (may Allah be pleased with them both) it is reported that the Prophet (peace be upon him) said,﴿ "Islam is built on five (pillars): on belief in the Oneness of Allah, performing Salah, giving Zakah, Sawm (fasting) Ramadan, and Hajj (pilgrimage)." ﴾According to another narration of his:﴿ "...on worship of Allah and disbelief in any other than Him..." ﴾The original narration of this Hadith is reported inthe Two Sahih Booksas Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) with the following wording:﴿ "Islam is built on five (pillars): the testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah, performing Salah, giving Zakah, Sawm of Ramadan, and Hajj (pilgrimage) to the House (the Ka'bah)." ﴾

It is also related by Muslim in the Hadith on the authority of 'Umar (may Allah be pleased with him) in which Jibril asked about Islam, Iman (Faith), and Ihsan (the perfection of Faith), that the Prophet (peace be upon him) answered saying,﴿ "Islam is to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, perform Salah, pay Zakah, fast Ramadan, and Hajj to the House (the Ka'bah) if you are able to undertake the journey." ﴾

These Hadith and others bearing the same meaning prove that the meaning of the testimony: "La ilaha illa Allah (there is no deity but Allah)" is belief in the Oneness of Allah, sincerity in 'Ibadah to Him, and disbelief in whatever is worshipped beside Him.

This meaning is the true essence of the Tawhid with which Allah sent the Messengers, revealed the Books, and established Jihad (struggling/fighting in the Cause of Allah); and divided the people into Kafirs and Mu'mins (believers), wretched and blessed.

It is enjoined upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to seek the means for salvation, adhere to Tawhid, dedicate 'Ibadah purely and sincerely to Allah Alone, disbelieve in any 'Ibadah to other than Him and repudiate it,

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and hold allegiance or enmity on this basis, as Allah (Glorified and Exalted be He) says:﴿ Indeed there has been

an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾

This is the Din (religion) of all the Messengers and it is the Din that Allah sent the Last and Best of the Prophets, our Prophet Muhammad (peace be upon him) with.

It is obligatory upon every Muslim to bite on this with their molars, stand straight on the Din, invite people to it sincerely and honestly, and be patient with what afflicts them on the Path of adhering to it or performing Da'wah (calling to Allah). Allah (Glorified and Exalted be He) says to His Prophet (peace be upon him):﴿ Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will ﴾Allah (Exalted be He) also says:﴿ And endure you patiently (O Muhammad صلى الله عليه و سلم), your patience is not but from Allâh. ﴾

He (may He be Praised) further says:﴿ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾And He (Glorified and Exalted be He) says:﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾Allah (may He be Praised and Exalted) says:﴿ Only those who are patient shall receive their reward in full, without reckoning. ﴾There are many other Ayahs to this effect.

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May Allah, the One Who is begged for aid, bring us, all Muslims, and all those who call people to Al-Haqq (the Truth) together in what pleases Him, and guide His Servants. May Allah guide all the rulers of Muslims to what benefits their people and puts them on the Right Path. Indeed, He is the Patron and the One Capable of doing it. Peace and blessings be upon our Prophet Muhammad, and his family and Companions, and those who follow their course until the Day of Resurrection!

A lecture on the fundamentals of Iman (Faith)

Praise be to Allah, the Lord of the Worlds. May peace and blessings be upon the Servant of Allah, His Messenger, the best of His Creatures, and His Trustee over His revelation, our Prophet, Imam, Muhammad ibn `Abdullah. May Allah's Peace and Blessings be upon his family, Companions, and those who adopt his way and follow his guidance until the Day of Resurrection!

Dear honorable brothers, my address to you will be on the fundamentals of Iman. This topic was chosen by the university and I agreed to deliver this speech because it is an exceptionally important matter. It is acknowledged that our Deen (Islam) is established upon these tenets, as our Ummah (nation) cannot succeed, live in a state of happiness, security, and glory above other nations except through holding fast to these tenets and acting accordingly in terms of its statements, actions, general conduct, Jihad, and all its affairs.

The Qur'an makes these fundamentals clear in many Ayahs (Qur'anic verses) and are also explained in the Prophet's Hadiths (peace be upon him). The six fundamentals of Iman are themselves the tenets of the Islamic faith, for preaching Iman in Allah is the foremost objective of this Deen which awakens people's inclination towards piety, guidance, and Taqwa (fearing Allah as He should be feared). It is the essence of the Message of the Prophet (peace be upon him) who propagated beneficial knowledge and practicing good deeds. All this falls under the realm of Iman. These six fundamentals have been explained in the Noble Book in different Ayahs, and highlighted in the Prophet's Hadiths. Allah (may He be Praised) states in His Book:﴿ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets ﴾Allah (may He be Praised and Exalted) mentions in this Ayah five

fundamentals of Iman: To believe In Allah, the Last Day, His angels, Books, and Messengers. These are five matters upon which Islam is based in all its aspects. Allah (Glorified and Exalted be He) also states:﴿ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" ﴾

In this Ayah, Allah mentions four matters in His statement:﴿ Each one believes in Allâh, His Angels, His Books, and His Messengers. ﴾Allah makes no mention of the Last Day although He mentioned it in the previous Ayah and others. This is Allah's Law in His Book, as He variegates the discourse about His omnipotence (Glorified and Exalted be He), His Names, and Attributes, the tenets of this Deen, the events of the Day of Resurrection, about Jannah (Paradise) and Hellfire, His messengers and their nations, for the purpose of increasing the Iman and knowledge of those who ponder over the Ayahs of His Book and seek more knowledge with every Surah, even every Ayah of this Glorious Book or every Hadith narrated from the Messenger of Allah (peace be upon him). However, Allah (Glorified and Exalted be He) mentions the Last Day at the end of the Ayah, as He states:﴿ (We seek) Your Forgiveness, our Lord, and to You is the return (of all). ﴾He (Glorified and Exalted be He) also states:﴿ O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. ﴾

Allah explains in this Ayah so that whoever disbelieves in these fundamental articles of Iman has strayed far from the Straight Path. There are many Ayahs to the same effect. At some places of the Qur'an, Allah mentions independently believing in Him alone, because all the articles of faith are part and parcel of having Iman in Allah, while in others He mentions belief in Him and His Messenger, or in Him and the Last Day.

This is because believing in Allah naturally includes other matters of Iman mentioned in the other Ayahs, such as believing in angels, Books, messengers, and the Last Day. In this regard, Allah (Glorified and Exalted be He) states:﴿ Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him) ﴾Allah confined this Ayah to having Iman in Allah, His Messenger, the Book sent down upon Muhammad (peace be upon him), and the Book revealed before. He did not mention the other articles of Iman because they are included in the belief in Allah. Allah (Glorified and Exalted be He) further states:﴿ Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'ân) which We have sent down. ﴾He mentioned believing in Allah, His Messenger, and the light revealed to Muhammad, namely the Qur'an and the Sunnah, because the other matters are contained in that light, and so are all that Allah and His Messenger informed about regarding what was and will be. Allah (Glorified and Exalted be He) also states:﴿ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ﴾Here, Allah only mentions Iman in Allah and His Messenger because other essential requirements of Iman are basically included in believing in Allah and His Messenger.

The Sunnah also provides support for this. For example, the well-known Hadith of Jibril (Gabriel) when he asked the prophet (peace be upon him) about Islam, Iman and Ihsan (the perfection of Faith). He first asked about Islam, and in another narration he began by asking about Iman then mentioned Islam and Ihsan. The point is that he first asked about the requirements of Iman because it purifies the Muslim inwardly in a way that is reflected upon his outward behavior. This is why Allah defined Islam as outward submission because it has to do with a Muslim's submissiveness to Allah (may He be Praised). The word "Islam" indicates submission to Allah (Exalted be He), and obeying His Commands. For that reason, Allah called the outward matters of worship 'Islam' as they include humbling oneself and worshipping Him, obeying His Commands and abiding by His laws.

It is said "A person submitted and surrendered to another i.e. he humbled himself to someone and followed his commands. Likewise, submission to Allah means humbling oneself to Him and observing His Shari'ah (may He be Praised and Exalted).

Islam means outward submission to Allah while Iman combines inward and outward submission to Him as in observance of the teachings of Allah's Purified Shar`ah (Law). That is why they were coupled in the Sahih (authentic) Hadith, the Prophet (peace be upon him) explained Islam as outward deeds which testify to one's submission that includes verbal testimony that there is no God worthy of worship except Allah and that Muhammad is His Messenger, performance of the five daily prayers, payment of Zakah, fasting the month of Ramadan, and performing Hajj to the Sacred House in Makkah. Also, Iman has to do with inward submission that includes believing in Allah and His Angels, etc.

The Sahih Hadith reads:(O Messenger of Allah, what are the best acts? He said: to feed the food and send regardings to whom you know and to whom you know not.)According to another Hadith:(Whose Islam is the best i.e. who is a very good Muslim? He replied: One who avoids harming the Muslims with his tongue and hands.)

Thus, the word "Islam" refers to the outward deed which demonstrates a servant's submission to Allah's commands, obeying His Shari`ah, and abiding by it while Iman is akin to the inward Iman in one's heart such as believing in Allah, His Angels, Books, Messengers, the Last Day, and Qadar (predestination) whether good or bad. When the Prophet (peace be upon him) was asked about Iman, he said,(To have faith in Allah, His Angels, His Books, His Messengers, the Day of Resurrection and the Divine destiny whether good or bad.)He explained Iman as believing in these six matters which are essentially the fundamentals of Faith and the Deen of Islam, for whoever lacks Iman has no share in Islam, and whoever lacks Islam is not a Mu'min (believer). Accordingly, believing in these essential requirements of Iman is a prerequisite for the validity of one's Islam. However, a Muslim's Iman might be perfect or not, as Allah (Glorified and Exalted be He) stated about the Bedouins:(Say: "You believe not but you only say, 'We have surrendered (in Islâm)")

Because their Iman was not perfect and did not fulfill the essential requirements to be true believers, Allah denied them the perfect Iman as this cannot be associated with those who neglect religious obligations, as the Prophet (peace be upon him) stated,(There is no faith, for a person who does not have patience)Similarly, he (peace be upon him) said:("None of you will believe until he loves for his brother what he loves for himself.")The Prophet (peace be upon him) also said:(He who believes in Allah and the Last Day should either utter good words or better keep silent; and he who believes in Allah and the Last Day should show hospitality to his guest. He who believes in Allah and the Last Day should keep good relation with his Kith and kin. He who believes in Allah and the Last Day should not hurt his neighbors.)To explain it further, Iman entails practicing good deeds. Thus, Islam without Iman is the act of hypocrites. The perfect Iman necessitates abiding by what Allah and His Messenger commanded and refraining from what they forbade. If a Muslim falls short in adhering to this, then he is not a believer as Allah negated Iman from the Bedouins in His statement:(Say: "You believe not but you only say, 'We have surrendered (in Islâm)")and as negated also by the previous Hadiths.

To summarize, Allah (may He be Praised) and His Messenger denied the Iman of those who neglected some obligations of faith, although they remained within the fold of Islam. These six tenets are the core of the Deen of Islam; whoever fulfills them along with the outward matters of Iman, then they are believing Muslims. But those who neglect these tenets have no share either in Islam or Iman. Their status is like that of hypocrites who pretentiously adopted Islam, identified themselves as believers, offered Salah (Prayer) with Muslims, performed Hajj, and even fought in the cause of Allah but they are inwardly not with the Muslims, let alone those who antagonize them for nothing except their detesting the Deen of Allah and His Messenger and they belie and deny what was revealed to the messengers. They claim to be Muslims to fulfill their own wicked desires. Allah has exposed their matter and declared their Kufr (disbelief) and misguidance; they become even more disbelieving than those who openly declare their Kufr, and that is why they will go to Hell and abide there eternally

in the lowest place of the Fire. This is what they deserve because their evil towards the Islamic faith is emphatically confirmed and Muslims can be deceived by their pretension of being brothers and some important secrets might be disclosed to them which they exploit to harm Muslims and betray them. That is why their Kufr is more severe and their evil is more harmful. The same applies to whomever claims to believe in these fundamentals of Iman and does not offer the outward obligations of Islam such as testifying

that there is no deity except Allah and Muhammad is His Messenger, offering Salah, Sawm (Fast), paying Zakah, performing Hajj or neglecting other outward practices of Islam which Allah has enjoined. This is evidence of their lacking Iman or its weakness. They are ar risk for Allah may reject their Faith as it is unanimously agreed upon that Iman is denied by not offering the two testimonies of Faith. However, Iman cannot be completely rejected from a Muslim, rather their Iman is not perfect owing to their falling short in certain obligations such as observing Sawm, performing Hajj and paying Zakah; although having the ability to do so and other matters defined by the majority of scholars. Whoever abandons such obligations, then he is Fasiq (someone flagrantly violating Islamic law) and devoid of guidance, but not a Murtad (apostate) according to the majority of the scholars as long as he does not deny such obligations. As for the obligation of Salah, some scholars held the view that neglecting it is a form of apostasy from Islam even if a person does not deny its obligation in accordance with the soundest opinion among scholars based on many proofs including the Prophet's statement:❨ That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever. ❩Compiled by Al-Imam Ahmad Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)with a Sahih Sanad (chain of narrators) on the authority of Buraydah ibn Al-Haseeb (may Allah be pleased with him). Others ruled that the abandonment of Salah is Kufr, but not Kufr Akbar (a major disbelief that takes one out of the religion of Islam) if the person does not deny its obligation. This matter is an independent realm of study but our goal here is to explain that there is no Islam for one without Faith and no faith for one without Islam. They mutually define each other. As previously mentioned, the word "Islam" means submission and humbleness to Allah and His Omnipotence (may He be Praised) which is in relation to the outward submission of the servant to His Lord.

Similarly, the word "Iman" is a term refers to the Muslim's inward belief which Allah (Glorified and Exalted be He) knows. It is also called so because it has to do with the belief of the heart which is associated with outward obligations that reflect this believing heart. They are, when adhering to and practicing,

an indication of the validity of Iman. Conversely, whoever does not observe these outward obligations, this designates that they have no Iman or weak Iman. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), Iman in its generality includes Islam and vice verse, as Allah (Glorified and Exalted be He) says:❨ Truly, the religion with Allâh is Islâm. ❩This Iman is included according to the main stream Muslims. No Islam without Iman and Iman means guidance, God-fearing, and righteousness. These terms, even different, refer to the same meaning i.e. believing in Allah and His Messengers, following His Guidance, abiding by the teachings of His Deen. Furthermore, the word "Ihsan" in general implies both Iman and Islam because it is confined to Allah's servants who have perfected their faith. In the same way, if one of the three words were said generally, the other two are naturally implied. Thus, if it is said that the Muhsinon (good-doers) are the most beloved servants to Allah, then this implies that they have perfected their Islam and Iman, as Allah (Exalted be He) states:❨ and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ❩Allah (Glorified be He) also says:❨ Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers. See the footenote of V.9:120). ❩The Muslim who reaches the degree of Ihsan must manifest this by their strong Islam and Iman, piety and observance of Allah's orders. It is only then that he deserves to be ranked as Muhsin, for Ihsan is not reached unless preceded with sound Islam and perfect Iman.

Dear brother, you should know that the word Mu'minon (believers) implies the word Muslims, because it is more specific, as Allah (Exalted be He) states:❨ and verily, Allâh is with the believers. ❩Allah (Glorified be He) says:❨ Allâh has promised the believers, men and women, Gardens under which rivers flow ❩.

The word "Mu'min" refers only to those who believe with their hearts and act accordingly with their bodily organs to demonstrate belief in the Oneness of Allah's Lordship. The Mu'minon deserves to be called so because of their belief with the heart, their true Islam, their observance of Allah's commands and not transgressing His Limits. This meaning is indicated by the Hadith of Sa`d ibn Abu Waqas (may Allah be pleased with him)❨ when he asked the Prophet (peace be upon him) why he gave the bounties to certain people and excluded others, Sa`d said: O Messenger of Allah, you gave such-and-such and excluded such-and-such, and I think they are believers. The Prophet (peace be upon him) said: Or Muslims. Sa`d repeated his question and the Prophet kept saying: Or Muslims. ❩To explain it further, if coupled together, Iman and Islam have two meanings: a specific meaning and a general one. The word "Muslim" is more general than the word "Mu'min", accordingly every Mu'min is a Muslim but not vice verse. Yet, when generally and separately speaking, both terms may be used interchangeably as previously stated.

This is also indicated in the Prophet's statement:❨ Faith has over seventy branches,or over sixty branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith. ❩(Agreed upon by Al-Bukhari and Muslim). This Hadith carries the general implication that Iman includes Islam (submissiveness to Allah), Huda (guidance), Ihsan, Taqwa. Iman, whose most excellent expression is that there is no deity but Allah, and humblest of which is the removal of what is injurious from the path; this is the essence of our Deen and it is Islam and Iman. That is why the Prophet stated:❨ The uppermost of all these is the Testimony of Faith: "La ilaha illallah" (there is no true God except Allah). ❩It is known that the Shahadah (Testimony of Faith) that there is no deity but Allah is the first pillar of Islam along with testifying that Muhammad is His Messenger. Allah made this Shahadah the highest rank of Iman, and as such, it includes in its generality Islam, its pillars, and the obligations related to it. Similarly, when referring only to the Iman in Allah or in Him and His Messenger, this includes all what Allah Prescribed and His Messenger conveyed with regard to Salah, Zakah, Sawm, Hajj, belief in Angels, Books, the prophets,

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the Last Day, and Qadar whether good or bad. All of these pillars of faith goes within the realm of believing in Allah. This also entails believing in His Names, Attributes, and His Existence as the Lord of the Worlds and the Only One deserving worship. Not only this, but such Iman is not separated from believing in what Allah revealed or legislated, what He prescribed for His Servants, as it also encompasses believing in all Messengers, Angels, Books, Prophets, and all that Allah and His Messenger revealed.

The Sunnah also confirm this meaning when the Messenger of Allah (peace be upon him) said:﴾ Say, "I affirm my faith in Allah" and then be upright. ﴿It encompasses All what Allah revealed or legislated for His Servants. Allah (Glorified be He) says:﴾ Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm ﴿i.e. they acknowledged that their Lord, Creator, Sustainer is Allah and their belief in Him urged them to adhere to His Book and the Sunnah of His Prophet (peace be upon him). It a Divine Way to mention narratives and parables in the Qur'an describing them in depth in certain verses and in brief in others, so that whoever seeks knowledge of such narratives will read them either in detail or brief with no confusion for he knows that each position has its own implications.

Likewise, Iman is mentioned separately in some Ayahs, and in others along with some of its prerequisites or branches to designate their importance and greatness, as Allah (Glorified and Exalted be He) states:﴾ Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. ﴿Allah's saying:﴾ and perform As-Salât (Iqâmat-as-Salât), and give Zakât ﴿are essentially included in the realm of Iman and good deed but He mentioned them specifically to highlight their importance. The same applies to His statement:﴾ Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'ân) which We have sent down. ﴿

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Believing in Allah and His Messenger naturally includes the belief in the revealed light but again Allah mentioned it to emphasize its great rank. Allah (Glorified and Exalted be He) states:﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Following the truth and recommending one another to patience are forms of good deeds which reflect one's Iman. Therefore, Allah mentions offering good deeds preceded by the prerequisite of Iman as a way of apposition of the specific to the general. Similarly, He mentioned enjoining one another to the truth and patience after good deeds in the same opposition, because they are kinds of good deeds. Thus, they were not mentioned in another Ayahs. Allah (Glorified and Exalted be He) states:﴾ Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). ﴿He did not mention recommending one another to the truth and patience, as they are included in His statement "and perform righteous good deeds" and in Iman generally. When referring to Iman in general, it includes all that Allah and His Messenger told of the past and the future until the end of time, on the Day of Resurrection, and about Jannah (Paradise) and Hellfire. It also encompasses all that Allah and His Messenger enjoined and what they forbade. Yet, Allah (may He be Praised) may make special mention of some specific good deeds or special mention of abandoning some sins as a way of emphasizing the particular after the general. The same goes to the fundamentals of Iman, as they are sometimes mentioned altogether as in Allah's statement:﴾ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east ﴿Here He mentioned five articles of faith and mentioned believing in Al-Qadar in other Ayahs. Allah (Glorified and Exalted be He) states:﴾ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz). ﴿and

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﴾ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) ﴿Other Ayahs stress the same meaning. At other positions of the Qur'an, Allah mentions only some of them.

In the Prophet's Sunnah also mention some of these articles of faith although they were detailed in the Hadith of Jibril (Gabriel). In other Hadiths, only belief in Allah was mentioned such as the following Hadith:﴾ Say, "I affirm my faith in Allah" and then be upright. ﴿Likewise, some Hadiths included only the mention of Iman in Allah and the Last Day, as believing implies believing in all that Allah and His Messenger informed us of. He who has faith in Allah and the Last Day, this Iman will lead him to hasten to fulfill all the commands of Allah and His Messenger and to refrain from what they prohibited. Therefore, in some Ayahs and Hadiths no mention was made with regard to believing in Allah and the Last Day, because whoever believed truly and sincerely in Allah and the Last Day will be steadfast in fulfilling what Allah has obligated, abandoning what He forbade, and observing His Limits. For example, Allah says:﴾ Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. ﴿

Thus, believing in the essential prerequisites of Iman mentioned in the Ayah is obligatory. Those who do not do this are disbelievers in Allah regardless of their professed Islam and Iman. Disbelieving in one of these six essential pillars of faith or any established matters of Islam renders one a disbeliever even if they adhere to some of its rulings and tenets. Complete Iman in this Deen (Islam) with all its laws and teachings is obligatory; otherwise those who have incomplete or imperfect Iman will be considered disbelievers, as Allah (Exalted be He) states:﴾ Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and

His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. ﴾

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﴿ They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. ﴾Hence, a believer knows the seriousness of these great and necessary fundamentals, and that believing in Allah encompasses believing in what Allah and the Prophet (peace be upon him) informed us about Himself, His Names, and Attributes. Similarly, this also includes the belief in Allah as the Lord of the Worlds, the Creator, the Sustainer, and that He is perfect in Himself, His Names, His Attributes and His acts. The believer must have firm Iman that Allah sent Messengers, revealed Books, predestined all matters, and that all things are known to Him (Exalted be He) before their existence as He is the Omnipotent and His Knowledge encompasses everything. Among the most concise Ayahs in this regard is Allah's saying:﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾Allah (Glorified be He) also says:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾Allah (Glorified be He) also says:﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴾Allah (Glorified be He) says:﴿ Do you know of any who is similar to Him? ﴾There are similar Ayahs indicating the Divine Perfection and that He (Glorified and Exalted be He) has all Attributes of Perfection and far above attributes of imperfection and defectiveness. As Allah informed us about Himself and as His Messenger Muhammad (peace be upon him) told us that He has the Most Beautiful Names and Most Lofty Attributes.

It is precribed upon every Mu'min to believe in everything stated by Allah and His Messenger (peace be upon him) with regards to Allah's Names and Attributes and accept them as they are without any modification, increase or decrease ; rather, Muslims must accept them

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as stated by Allah and His Prophet without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes or Tamthil (likening Allah's Attributes to those of His Creation). A Muslim must follow the example of the righteous Salaf (righteous predecessors) in this regard.

This includes the Attributes that Allah has proven for Himself, such as that of Istiwa' (Allah's rising over the Throne in a manner that befits Him), Allah's descending to the lower Heaven [in a manner that befits Him], Face, Hands, Mercy, Knowledge, Wrath, Will, and other Attributes which Allah established for himself as mentioned in the Qur'an or the Sunnah of His Prophet (peace be upon him). We are obliged to ascribe such Attributes to Allah as did the righteous Salaf from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and the Messengers (peace be upon them). Accordingly, we should believe that Allah has risen over the Throne in a way that befits His Glory and Majesty, not as claimed by the sect of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) that He seized it, as Allah does not struggle against other deities; rather He is Omnipotent (Glorified and Exalted be He) and Dominant over all . However, Istiwa' is an attribute unique to the Throne that means rising above and high, as Allah is high above His Creation and has raised Himself above the Throne in a manner befitting His Sublimity. None of His Creation resembles Him in His Creation, for His rising above the Throne is an established matter, as said by Malik (may Allah be merciful with him): The Istawa' is known and the manner is untold; to believe in it is obligatory and to ask about it is a Bid`ah (innovation). This was also said by Rabi`ah Sheikh Al-Imam Malik (may Allah be merciful with them) and Um Salamah (may Allah be pleased with her) and believed by Ahl-ul-Sunnah wal-Jama`ah. The Attributes are known but the real manner is unknown whereas believing in them is obligatory. This is the rule applied to all Attributes such as Knowledge, Mercy, Wrath, Face, Hands, Foot, Fingers, etc. All the Ayahs and Hadiths conform with this fact. Likewise, we should believe in Al-Nuzul, i.e. the Hadith that deals with Allah's descending to the lower Heaven [in a manner that befits Him] and ascribes it to Allah in a way that befits Him and its reality is known only to Him. Hence, we must believe that Allah descends to the lower heaven as He wills in a manner known only to Him, and His descending does not contradict His Loftiness and His Istiwa', since He (Exalted be He) is not similar to His creation in any of His Attributes.

The same applies to His Istiwa' on the Throne which does not contradict that His Knowledge encompasses everything and that He is among His believing creatures with His knowledge and nothing is concealed from Him, as He Allah (the Exalted and

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Glorified) states﴿ And He is with you (by His Knowledge) wheresoever you may be. ﴾This does not contradict His Loftiness and rising above His Throne, for Allah is with us with His knowledge as He informed us without Tahrif or Takyif. Furthermore, Allah is with those who obey Him with His Knowledge, protection, support and by granting them victory over their enemies. This means that Allah's Ma`iyyah (accompaniment) is of two types; a general one which means that everyone is equal with regard to Allah's Knowledge as He surrounds them all in His Knowledge, not only the believers; and a special accompaniment which is confined to the prophets and messengers (peace be upon them) and those who have Taqwa (fearing Allah as He should be feared), Iman, patience, and endurance in obeying Allah and obeying His commands and abstaining from His prohibitions, as Allah (may He be Praised) says:﴿ I am with you both, hearing and seeing. ﴾Allah (Glorified be He) says:﴿ Be not sad (or afraid), surely Allâh is with us. ﴾Allah (Glorified be He) also says:﴿ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾and the like Ayahs. This special Ma`iyyah includes protection, support from Allah, and also His Knowledge that surrounds everything, as He (Glorified and Exalted be He) states:﴿ And He is with you (by His Knowledge) wheresoever you may be. ﴾

In utter contrast to what is claimed by Al-Jahmiyyah and the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and the like who maintain that Allah is everywhere (exalted be He far above any such thing). Allah (may He be Praised and Exalted) is above His creatures and is seated on His Throne as He stated. His Knowledge encompasses everywhere and He is not mixed with His Creation (may He be Praised and Exalted). Thus, Ahl-ul-Sunnah wal-Jama`ah believe that Iman in Allah entails believing in all what Allah and His Messenger informed us about Him with regard to His Names and Attributes. This forms an essential pillar of their `Aqidah (creed), and accordingly, they believe in Allah as their Lord and the only One Who deserves to be worshipped and that He is perfect in Essence, Names, Attributes, and Actions. For them, He is the Creator, the Sustainer, the Giver, Al-Khafid (the Abaser), Al-Rafi` (the Exalter) and other Attributes of Perfection. Allah is the only One worthy of worship and He is All-Knowing, the Supreme Creator, and is the One that sustains His Servants for He is Omnipotent.

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All such Attributes are not similar to those of His Creatures, rather they are unique to Him in a manner that suits His Sublimity as our attributes befit us. Allah's Attributes are everlasting and perfect whereas the servant's are imperfect and vanishing. All this is related to believing in Allah (Glorified and Exalted be He) and believing in in the Angels generally and in detail. Specifically speaking, angels are of two types; the first is known to us because they were mentioned in the Qur'an and accordingly we are obliged to believe in them and their names, such as Jibril (Gabriel), Mikha'il (Michael) and Israfeel (Seraph) and the angel of death. The second type are angels that we must believe in although Allah did not mention them or their names, for Allah (Glorified and Exalted be He) states:﴿ but honoured slaves. ﴾﴿ They speak not until He has spoken, and they act on His Command. ﴾

These angels are groups of which some are assigned to record our deeds, others travel throughout the earth attending circles of Dhikr (Remembrance of Allah), others take turns among us by day and by night, and some hold the Throne etc. It is reported in the Sahih (authentic) Hadith:﴿ Everyday, seventy thousand angels visit Al-Bayt Al-Ma`mur (the house over the heavens parallel to Ka`bah), and never come again. ﴾This indicates their great numbers and that only Allah Knows how many they are. Hence, we must believe in them generally and specifically as honored servants, not humans or Jinn, but as creatures created from light as narrated in the Sahih Hadith:﴿ Angels were created from light, jinns were created from a smokeless flame of fire, and Adam was created from that which you have been told (i.e. sounding clay like the clay of pottery). ﴾Related by Muslim in his Sahih on the authority of `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him). They were formed as Allah willed. Furthermore, they have their own deeds and Attributes which befit them; some of which are known through reports in the Sunnah, such as the appearance of Jibril in different forms or in the form with which Allah created him having six hundred wings, and at other times in the form of an unknown person who came to the Prophet (peace be upon him) to inquire about matters of Islam and Iman, etc.

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To explain further, they are formed according to Allah's Will and their appearance is only known to Allah (Glorified and Exalted be He) although they are known to have wings as mentioned by Allah in His noble Book in Surah Fatir and other matters which Allah (Glorified and Exalted be He) told about in the Qur'an and Sunnah. Thus, we should completely believe in them as far as their mentioned names and attributes are concerned, and generally accept that they are unknown to us, as are their affairs and attributes.

The same goes to believing in all the Books sent down by Allah, as the believer generally believes in all Allah's books and that they are Books which Allah revealed upon His messengers and prophets we do not know about but we generally believe in them and that what was revealed in such Books refers only to Allah (may He be Praised and Exalted). However, some of these Books were made known to us such as Al-Tawrah (Torah), Injil (Gospel), Zabur (Book revealed to Prophet Dawud [David]) as well as scriptures of Ibrahim (Abraham) and Musa (Moses) and the Glorious Book, the Qur'an. We should believe in all these Books which were mentioned to us, and with regard to those, which were not mentioned to us, we have to believe that Allah sent them down to His messengers and prophets which He only knows unless there is evidence or a text from the Prophet (peace be upon him) that provides clarification of such books.

We must believe generally in the Messengers of Allah that were sent to people to call them to Allah and on particular those mentioned in the Qur'an. He (Exalted be He) states:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴾ Allah also says﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾Allah (Exalted be He) has sent the messengers as bearers of glad tidings and warners, but knowing exactly the number of such messengers and their names is a matter only known to Allah. Yet, it is authentically reported in the Hadith of Abu Dharr, which has some evidence from the Hadith of Abu Umamah and others that indicate the number of the messengers is more than three hundred and ten but the Isnad of such Hadiths is open for questions.

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As for the prophets, it was reported in some narrations that their number amounts to one hundred and twenty four thousand messengers. In another narration: one hundred and twenty thousand but some of the Isnads of such narrations are not authenticated. To distill, the specific number of prophets and messengers is only known to Allah (Exalted be He) alone (may He be Praised and Exalted). Therefore, we have to generally believe that there are messengers and prophets whom Allah sent to make the truth known and guide people

to it, as Allah (Glorified and Exalted be He) states:❨ Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. ❩.

Allah (Glorified be He) also said:❨ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ❩Allah (Glorified and Exalted be He) also said:❨ Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. ❩Such Ayahs make it absolutely clear that there were many messengers and prophets whom Allah sent and He is the only One that knows their exact number.

This should form the basis of our Iman, whether generally or in detail, as they were so many and their mission was so great. They called to Tawhid (belief in the Oneness of Allah/ monotheism); forbade Shirk (associating others with Allah in His Divinity or worship); elucidated Allah's Shari`ah (Islamic Law); enjoined what Allah commanded and forbade the violation of His prohibitions. This is the sole goal of their mission. We should believe in those who were named in the Qur'an such as Nuh (Noah), Ibrahim, Musa,`Eisa, Dawud, Sulayman, Hud, Salih, and others including Adam, for it is reported in some narrations from Abu Dharr and others that he is a prophet while other narrations tell that he is a messenger. There is no doubt that it a Shari`ah was revealed to him from Allah, but it is not known whether he is a prophet sent to people or just a prophet with no message. The narrations differed in this regard. It is known that Adam is one of the prophets and that its Shari`ah was revealed to him. This is supported by the Hadith of the gathering of people on the Day of Resurrection when the believers approach Nuh saying:❨ O Nuh, you are the first messenger Allah sent to

humankind. ❩This is evidence in support of the mission of Nuh and that he is the first messenger and that Adam is a prophet. Yet, even if he was a messenger, this means that he was a messenger to his children unlike Nuh who was sent to his people who were by then the entire population of the earth. As for Adam, he was sent to his offspring with a specific Shari`ah before Shirk prevailed. By contrast, Nuh was sent to his people who were the whole people on earth after Shirk dominated and prevailed. Thus, there is no conflict when Adam is a messenger, if the Hadith is sahih, and Nuh is the first messenger to the people of the earth.

This could be said about the fifth pillar of Iman i.e. believing in the Last Day generally and in detail. We should believe in the existence of the events of the Last Day such as Jannah, Hellfire, Sirat (the bridge over the Fire), Mizan (the Scales for weighing deeds) and others which were not mentioned in detail in the Ayahs or the Hadiths but we are obliged to believe in it generally.

The same is said about believing in Al-Qadar (Predestination), which is the sixth fundamental of Iman, as we should believe in it according to the texts on this regard. It should be noted that believing in Al-Qadar includes four things as regards the creed of Ahl-ul-Sunnah wal-Jama`ah:

First: Knowing that Allah (may He be Praised) predestined everything and that His Knowledge encompasses everything, as He (Glorified and Exalted be He) states:❨ Verily, Allâh is the All-Knower of everything. ❩This refutes the claim of extremists of Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him) and Mu`tazilah who deny such Knowledge. Al-Shafi` (may Allah be merciful with him) said, "Debate them with knowledge; if they acknowledge it, they are overcome and if they deny it, they disbelieve. That is because Al-Qadar means that Allah's Knowledge encompasses everything, as matters cannot take place outside of His Knowledge. Once Allah predestined and decreed all things and matters, there is no way that they can take place in a way contrary to His Will; otherwise this would indicate Allah's ignorance of their occurrence (Highly Exalted is Allah above their claims!)

On the other hand, if they deny this and say that Allah (may He be Praised) does not know things except after they

already exist, this is blatant Kufr (disbelief) and a form of disavowal to Allah (may He be Praised) and a description of Him with lack of knowledge, and therefore, whoever says this is a disbeliever.

Second: Pre-writing and recording of what was and what will happen, as Allah (may He be Praised) predestined everything. He (Glorified and Exalted be He) says:❨ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. ❩He (may He be Praised) also says:❨ Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh. ❩This means that Allah decreed all things as indicated by the two mentioned Ayahs. This was also expressed by the Prophet (peace be upon him) in the Hadith narrated by `Abdullah ibn `Amr ibn Al-`As ❨ Allah had recorded the decrees of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water. ❩Related by Muslim in his Sahih.

Allah's Predestination of matters that were and that will be is supported by the texts of the Qur'an and the Sunnah. We have to believe that Allah ordained everything. Nothing is hidden from Him, His Knowledge encompasses everything, and He is omnipotent over all things. He (Glorified and Exalted be He) says:❨ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ❩

Third: Allah's Mashi'ah (Will), namely whatever He wills happens and whatever He does not will never happens, and that nothing takes place without His Mashi'ah (Divine Will) that wanted it to happen regardless of people's will and their desire for a certain matter to occur or not. This Belief is a prerequisite for the validity of one's Iman. Allah (Glorified and Exalted be He) states:❨ To whomsoever among you who wills to walk straight. ❩

❨ And you cannot will unless (it be) that Allâh wills - the Lord of the`Alamîn (mankind, jinn and all that exists). ❩Allah (may He Be Glorified) also says:❨ So whosoever will (let him read it), and receive admonition (from it)! ❩❨ And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (sins). ❩Allah (may He be Praised) has the absolute and perfect Mashi'ah, as He states:❨ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ❩(may He be Praised and Exalted).

Fourth: The belief in Allah's Power to create and make them exist as He has power over everything, the Supreme Creator, the All-Knower; He created all things and brought them into existence. This applies to the present and the future. He is the Omnipotent with no partner, the Creator, the Sustainer, and has power over all things. He (may He be Praised) states:(Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.)

Believing in al-Qadar includes all the aforementioned prerequisites. It includes Iman in Allah's Knowledge of everything and His Predestination; that whatever He wills happens, and whatever He does not will does not happen. Iman includes also the belief that Allah is the Supreme Creator Who created and caused all things to exist (may He be Praised). This refutes whoever claims otherwise from Mu`tazilah and others. Whoever denies Allah's Mashi'ah and claims that things happen beyond Allah' Will, then he refuses to accept the Omnipotence of Allah and does not give Him His due respect. Hence, every believer should have unquestionable Iman that Allah is potent over everything and that events occur according to His Cosmic Will. Yet, some people are inattentive of such articles of Iman with which the messengers were sent. Therefore, they should be educated about them with evidence and they should know the difference between Allah's Divine Predestined Universal Will mentioned in His statement:(Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!)and

Divine Legal Will which is not applicable to all people such as the disbelievers which it is meant by Allah's statement:(Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance).

It is known that some people have died while being ignorant of some basic tenets of Iman and without offering Tawbah (repentance to Allah). Allah (Exalted be He) says:(Allâh wishes to lighten (the burden) for you)This is the Legal Will, because Allah eased matters for some people and left others. This means that Allah willed, loved and satisfied with it but some people were made to succeed in that while others failed. This is expressed in the sahih Hadith:(Allah, the Exalted will say to some pagans on the Day of Resurrection: Would you like to go as ransom if you had all what equals to earth in gold? He would say: Yes. Allah would say to him: When you were in the loins of Adam, I asked you for something easier than this that you should not associate anything with Me. But you associated with Me others.)All messengers conveyed this message of worshipping Allah alone and forbidding associating others with Him but most people refused and took partners with Allah in worship and did not accept the Divine Will. Therefore, whoever believes in these four matters of Iman; Allah's knowledge of all things; He predestined them to happen; He willed them to happen; and He is the Supreme Creator of all things, then he fully believes in Qadar but whoever falls short in this, his Iman is imperfect and is not following the creed of Ahl-ul-Sunnah wal-Jama`ah due to imperfect belief in all matters of Qadar.

This belief in Qadar does not necessarily mean that the servant is predestined without a free will or Mashi'ah as a feather moved helplessly by the wind as claimed by Qadariyyah who hold the view of Predestination from Jahmiyyah and others, rather Human beings have choice, will, and volition,

to discern truth from falsehood. Human beings have choice, will, and volition, but these are only realized through Allah's Will (Glorified and Exalted be He), as He (Exalted be He) states:(To whomsoever among you who wills to walk straight.)(And you cannot will unless (it be) that Allâh wills - the Lord of the`Alamîn (mankind, jinn and all that exists).)

Humans have free will and are predestined; free because Allah (may He be Praised) gave them minds, hearing, the ability to choose and the will to manage their spiritual and worldly affairs. They have wills by which they can avoid sin, obey Allah's commands or disobey Him, and give in charity or not. In regard to being predestined, this occurs because humans cannot escape, due to their words and deeds, the Divine Decree and the Will of Allah (may He be Praised).They have a will but which can only be realized through Allah's Will (Glorified and Exalted be He), and that is why Allah (Glorified and Exalted be He) states:(He it is Who enables you to travel through land and sea)By that, it could be said that human beings are predestined and also have free will and each person is led to that for which he has been created. Allah gives him the mind and the free will to act as he so likes. Similarly, he is predestined as far as Allah's Knowledge is concerned and led to doing good or bad according to Allah's Predestined Will, and as such, he cannot do anything contrary to what Allah decreed for him. In this regard, the Prophet (peace be upon him) stated:(No, do perform good deeds, for everyone is facilitated in that for which he has been created; For the good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Ayahs:(As for him who gives (in charity) and keeps his duty to Allâh and fears Him,)(And believes in Al-Husnâ.)(We will make smooth for him the path of ease (goodness).))and the next verse. (Agreed upon by Al-Bukhari and Muslim) from the Hadith of `Ali ibn Abu Talib (may Allah be pleased with him). This makes it clear for a believer to differentiate between the creed of the Salaf (righteous predecessors) and that of the Mu`tazilah and Qadariyyah who denied the creed of Predestination, and Al-Qadariyyah who held it.

As for the first sect of Qadariyyah, they went so far in proving the Predestination that they said: The servant has no free will

or Mashi'ah at all. Definitely, they were wrong about that although they were right in their proving of Al-Qadar.

Concerning the second sect of Qadariyyah who denied Predestination, they also went far in that regard although they acknowledged that the human being has a free will and free choice but they separated it from Allah's Will. Combining the merits of both sects, Ahl-ul-Sunnah wal-Jama`ah hold the true opinions and abandoned their false thoughts.

Hence, it is incumbent upon those who seek Al-Haqq (the Truth) if they refute the claims of their adversaries to be fair in declaring what they benefited from them and what they avoided, telling them that you said so-and so and we agree with you in this regard and you said so-and-so and we do not accept that. They should say that they agree with them in believing in Al-Qadar but oppose their saying that the human being is predestined, as he has a free will and a free choice. It should be said to these sects of Mu`tazilah and their likes that we agree with the saying that the human being has a free will, but not confirming that this will is not realized through Allah's Will and that His Mashi'ah is related to His Servant's.

This should be said to the Shi`ah (Shi'ites) that we are with you in your love Ahl-ul-Bayt (members of the Prophet's extended Muslim family) and `Ali (may Allah be pleased with him), and that all goodness lies in following his way as one of the best companions of the Messenger of Allah (peace be upon him); rather he was the best after Al-Siddiq, `Umar and `Uthman (may Allah be pleased with them all). However, we contradict you in your claim of his infallibility or his precedence to the Caliphate after the Messenger of Allah as there are three persons before him more deserving of this honor. We are not with you with regard to your deifying him, seeking his help, making vows for him, and the like. Our dispute with you is because you went far from the righteous path, although we stand shoulder with shoulder with you in loving and revering Al-ul-Bayt who were committed to Allah's Shari'ah, invoking Allah's pleasure on them, and we believe that they are the best of Allah's Creation as stated in the Messesnger of Allah's will, as he said in the Hadith narrated by Zayd ibn Arqam compiled insahih Muslim: (I am leaving among you two weighty things: First: the Book of Allah in which

there is right guidance and light, so hold fast to the Book of Allah and adhere to it... He then said: Second: the members of my household! I remind you (of your duties) to the members of my family. ﴿

The same applies to all other sects, as we accept their opinions that agree with the truth and admit that for them, and at the same time refute their

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deviance and falsehood through textual and rational evidence. Thus, it becomes so clear that these six fundamentals are themselves the pillars of this Deen and which include the essential tenets of Islam and Iman that whoever abides by their creed, in word and deed, then they have perfected their Iman and are saved from hypocrisy. This is because such articles of faith oblige the Mu'min to fulfill what Allah has obligated upon them and their belief in all that Allah informed us of in His Book or through the Prophet (peace be upon him) Sunnah. Whoever denies these articles or some of them is indeed not a Mu'min.

In short, these fundamentals are great ones and basic rules for this Din and should be observed and abided by in all conditions avoiding what contradicts them. Whoever claims an opinion or does an act of disbelief proves his lack of true Iman in these prerequisites of faith or some of them, such as abandoning Salah (Prayer), as those who neglect Salah is utterly without faith, according to the soundest scholarly opinion; if he has true faith, it will hold him back from this sin. According to the most preponderant opinion, the person who neglects Salah commits kufr Akbar, for the Prophet (peace be upon him) said:﴾ What makes one a disbeliever and a polytheist is abandoning prayers. ﴿Recorded by Muslim in his sahih.The Prophet (peace be upon him) also said:﴾ That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever. ﴿Recorded by Al-Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a sahih (authentic) Sanad (chain of narrators)on the authority of Buraydah ibn Al-Haseeb (may Allah be pleased with him). Likewise, whoever shows disrespect to Allah (may He be Praised) or His Messenger (peace be upon him) or does not believe in what Allah told with regard to the existence of Jannah, Hellfire, and the Qur'an, then they are disblieversaccording to the Ijma` (consensus), because such mocking and disrespect reflect their false Iman or that they have no Iman at all in them due to such deviance.

This is also applicable to whoever desecrates the Mus-haf (Arabic Qur'an), blemishes it with impurity, or sits upon it knowing that it is the Book of Allah. This indicates that he has no faith at all; rather he only claims that; otherwise he would never commit such acts which render one a disbeliever.

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Those who mock the messengers or do not believe in them are disbelievers because by doing so, they admit their lack of true Iman and their falsely claiming to be believers. This applies to the other matters which people do, such as the people of Musaylimah who believed the call of the Messenger of Allah (peace be upon him) and offered Salah and Sawm (Fast), but at the same time they claimed that Musaylimah is a partner with the Prophet in his mission. Accordingly, they were unanimously rendered disbelievers according to the scholars among the Sahabah and those who came after them, even though they offered Salah, Sawm, and said that Muhammad is the Messenger of Allah. Once they believed that Musaylimah is a partner with Muhammad in his message, this alone entailed their Kufr, as they afterwards denied Allah's statement:﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴿and denied the sahih and Mutawatir Hadiths that prove our Prophet Muhammad (peace be upon him) as the Seal of prophets and messengers.

Also the Qadyanis and those among them who believed that Ghulam Ahmad was a prophet to whom there was a certain message revealed by Allah, were regarded as having committed Kufr Akbar, because they are disbelievers of Allah and His Messenger, even if they offered Salah, Sawm and claimed themselves as Muslims. Those who also did not believe that the Jannah or Hellfire exist, and that the Hellfire is not a place of torment for its dwellers but a blessing for them as stated by Ibn `Arabi, the deviant who is known for pantheism. Undoubtedly, this is a rejection of what Allah's Book or the Sunnah of His Prophet mentioned as well as the Ijma` of scholars that the Hellfire is a place of torment, not pleasure, as a punishment for their neglect of what Allah enjoined upon them and committing what He forbade in addition to disbelieving in what the messengers called to. The Qur'an has many Ayahs indicating that the disbelievers will be punished with torment in the Hellfire. Nobody can deny this except a stubborn, arrogant, and ignorant person who is totally unaware of what the messengers were sent with or with no mind at all.

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This makes it clear that evidence of Islamic matters is derived from the Qur'an and the Sunnah according to what Allah and His Messenger told as well as the authentically reported words from the Salaf of this Ummah (nation). Whoever refuses this and claims what contradicts these fundamentals of Iman deviates from the Straight Path and their claim is false.

I ask Allah (Glorified and Exalted be He) to grant us a good understanding of His Book and the Sunnah of His Prophet, and to bestow upon us and all Muslims the blessing of true Iman and good deed. May Allah make us steadfast in adhering to the Truth until we meet Him (may He be Praised)! Indeed, He is All-Hearer and Responsive! May peace and blessing be upon His Servant and Messenger, our Prophet, his Family, Companions, and those who followed him in righteousness!

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Allah accepts no other religion than Islam

All praise be to Allah and peace and blessings be upon the Messenger of Allah, and his family and Companions, and whoever is guided by his guidance. I read what was published in issue no. 5785 of the "Al-Madinah" newspaper on 10 Rabi' Thany, 1403 A.H. and the answers given by some writers to questions asked in the European magazine: "Le Viva Romavzin". And I found the following paragraph: "There is a conflict between Christianity and Islam, which I personally condemn, but I have noticed that some Christian missionaries, who deliver their speeches in Third World countries, distribute publications that criticize Islam. I also know that some Muslim preachers print and distribute publications that criticize Christianity. This is very regretful, as Islam and Christianity are two revealed religions and we both believe in one God. Consequently, we should avoid all conflicts between our two religions and work to create an understanding between Muslims and Christians to serve humanity." End quote.

As these words contain obvious mistakes and generalizations, it is incumbent upon me, and others like me, to draw attention to these mistakes, which are in violation of the purified Shari'ah (Divine Law). I, therefore, assert that the conflict between Islam and false religions, such as Judaism, Christianity, Buddhism and others, has continued from the time of Prophet Muhammad (peace be upon him) up until now. Islam criticizes the Jews and Christians, condemns their ugly actions and speaks out against their Kufr (disbelief) to warn Muslims of them.

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Allah (Glorified and Exalted be He) says (what means),(The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered.)Allah (Glorified and Exalted be He) also says:(Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly)And in the following Ayahs (Qur'anic verses):(Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)."),(Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity).")There are many other Ayahs that censure the Jews and Christians, and warn against their false belief. Also, Allah (Exalted be He) says about Mushriks (those who associates others with Allah in His Divinity or worship), such as the Buddhists and others:(And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.)And He (Exalted be He) also says:(Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.)And He (Exalted be He) says:(And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.)

There are many other Ayahs with the same meaning. It was authentically reported that the Messenger of Allah (peace be upon him) said,("May Allah curse the Jews and the Christians; they made the graves of their prophets places of worship.")(Agreed upon by Al-Bukhari and Muslim)Also, it was narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of 'Aishah (may Allah be pleased with her),(Um Habibah and Um Salamah (may Allah be pleased with them both) told the Prophet (peace be upon him) about a church which they saw in Abyssinia (Ethiopia) and the pictures that were in it. The Prophet (peace be upon him) said, "If a righteous man amongst those people dies, they build a place of worship on his grave, and put those pictures in it.

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These are the evilest creatures in the Sight of Allah.")These are many other Hadith with the same meaning. The Jews abided by the Shari'ah (Divine law) of the Tawrah (Torah). But after Musa (Moses, peace be upon him) died, they changed, altered and distorted it, and they divided into seventy-one sects; all of which are in the Fire, except one; the true followers of Musa (peace be upon him). Also, when Allah (Exalted be He) sent 'Isa (Jesus) with the Shari'ah of the Tawrah and revealed the Injil (Gospel) to him, making lawful to the Jews some of what had been forbidden to them and clarifying to them some of what they had differed over, the Jews disbelieved in it, and belied 'Isa (peace be upon him) accusing him of being the son of a prostitute. Allah (Exalted be He) belied them and declared their Kufr (disbelief), and He revealed concerning them His Saying:(Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly)Until His Saying:(And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);)(And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary))

Likewise the Christians, when Allah (Exalted be He) raised 'Isa (peace be upon him) to the heavens, disagreed over that and divided into seventy-two sects; all of which shall be in the Fire, except one; those who truly believed in Musa, 'Isa, and all the previous prophets and Messengers (peace be upon them all). When Allah (Exalted be He) commissioned His Prophet Muhammad (peace be upon him), all the Jews and Christians, except a few, belied him, and thereby became Kafirs (disbelievers) due to their belying of Muhammad (peace be upon him) and denying his Message. Allah (Exalted be He), therefore, criticized and censured them for this, and threatened them with punishment and the Fire. He (Exalted be He) also declared the Jews and Christians to be Kafirs, because the Jews said that 'Uzayr (Ezra) is the son of Allah while the Christians said that Allah is 'Isa the son of Maryam, and their saying that Allah is the third of the three (in a Trinity) and the Messiah is the son of Allah. It is, therefore, obligatory on the people of Islam to declare the Kufr of those whom Allah and His Messenger declared to be Kafirs, and to expose their falsehood and warn Muslims against their schemes. The religions of the Jews and the Christians have become void religions, it is therefore not permissible to adhere to or abide

by them. Allah (Exalted be He) abrogated them by sending His Prophet Muhammad (peace be upon him) and ordained humans and Jinn to follow him and adhere to his Sharī'ah. Allah (Glorified and Exalted be He) says:

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﴿ and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious - See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidence, verses, lessons, signs and revelations, etc.) ﴾﴿ Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴾These two Ayahs exclude the Jews, Christians, Buddhists, and all Mushriks from Islam and from attaining success, as they do not possess the characteristics with which Allah describes those who will be successful. None of them supported him or followed the light (the Qur'an) which has been sent down with him; they were all hostile to him, except those whom Allah has guided from among them, who will be with the successful Muslims. Allah (Glorified and Exalted be He) says after those two Ayahs:﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾In this Ayah, Allah (Exalted be He) explains that He sent His Messenger, Muhammad (peace be upon Him), to all people, Arabs and non-Arabs, men and women, Jinn and humans, rich and poor, rulers and subjects. He (Exalted be He) also clarifies that there is no guidance except for those who believe in and follow the Prophet. This shows that all the sects that do not believe in him (peace be upon him) and do not follow him are Kafirs and astray.

It was authentically reported that the Prophet (peace be upon him) said,﴿ "The prophet used to be sent just to his own people, but I have been sent to all people." ﴾(Agreed upon as Sahih [Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish] by Al-Bukhari and Muslim)It was related in: "Sahih Muslim" that the Prophet (peace be upon him) said,﴿ "By the One in Whose Hand is the soul of Muhammad, no one from this nation, whether a Jew or a Christian, hears of me and then dies not believing in that with which I have been sent, but will be one

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of the people of the Fire." ﴾There are many other Ayahs with this same meaning. Whatever truth the Sharī'ah of the Tawrah and Injil contained, the Sharī'ah of Muhammad (peace be upon him) also contains it or what is better and more perfect than it, as Allah (Glorified and Exalted be He) says:﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴾ islam is the Din (religion) of all the Messengers; as Allah (Glorified and Exalted be He) says:﴿ Truly, the religion with Allâh is Islâm. ﴾And He (Glorified and Exalted be He) says:﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾

During the time of Nuh (Noah, peace be upon him), Islam was believing in Allah, professing Tawhid (belief in the Oneness of Allah/ monotheism), making 'Ibadah (worship) pure and sincere to Him Alone, believing in Nuh (peace be upon him), and following his Message. Likewise, during the times of Hud, Salih, Ibrahim (Abraham), and the prophets who came after them until and including Musa and 'Isa (peace be upon them all), the Din was Tawhid, being sincere to Him, believing in the Messenger whom Allah had commissioned, and following the Message he came with. When Allah sent His Prophet Muhammad (peace be upon him), the Islam that Allah accepts became the one He divinely revealed to His Prophet, Muhammad (peace be upon him), which is belief in Allah, profession of Tawhid, sincerity in 'Ibadah to Him, belief in His Messenger, Muhammad (peace be upon him) and what was revealed to him, i.e. the Qur'an and the Sunnah, and belief in those prophets and Messengers who were commissioned before him. Whoever follows him and believes in what he came with is a Muslim, and whoever deviates from that after they have heard the Da'wah (Call to Islam) is a Kafir. It is the duty of Muslims to invite people to Al-Haqq (the Truth), explain Islam and its merits, show its reality to all people in the languages they understand, in order to convey the Message of Allah and His Prophet. They must also expose and refute the suspicions that are raised by the enemies of Islam against Islam, and explain their falseness using textual and rational evidence.

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Allah (Glorified and Exalted be He) has obligated all Muslims to support His Din and His Messenger, Muhammad (peace be upon him). He (Exalted be He) has informed that there will be no salvation or success, except for those who support and follow Al-Haqq. Accordingly, it is known that criticizing the Christianity that has been attributed to a so-called son of Allah, clarifying its falsehood and it being a Din that has been changed and distorted by the people, and later abrogated by sending Prophet Muhammad (peace be upon him) and his Sharī'ah is obligatory on Muslims. Christianity is no longer a right Din for us or anyone; the true Din that should be embraced by Muslims and all people is the Islam with which Allah sent Prophet Muhammad (peace be upon him). Muslims are enjoined to invite others to their religion, defend it, and show the falsity of all religions, including Judaism and Christianity, except Islam. By doing so, they are inviting people to Al-Haqq and Jannah (Paradise), while others are inviting people to the Fire. Allah (Exalted be He) forbade our men to marry Mushrik women and our women to marry Mushrik men, saying:﴿ Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise ﴾

Allah (Exalted be He) is inviting people to Jannah and Forgiveness, and to the good deeds that lead to winning them, and so did His Prophet (peace be upon him) and so should the Muslims who are well informed about Islam, who should call others to it using clear evidence. As to the Kafirs, they are only inviting people to Hellfire with their books, publications, and mass media. Accordingly, it becomes clear that it is totally impermissible to say, "Islam and Christianity are two revealed religions", as Christianity is no longer a divinely revealed religion, as it has suffered change and distortion. The truth that was left of it was then abrogated by the guidance and the religion of truth that Allah (Exalted be He) revealed to His Prophet Muhammad (peace be upon him). As for the writer's saying, "we both believe in one God", this is only applies to the Muslims, as they believe in, worship, and obey the one God, Allah (Glorified and Exalted be He), the Lord and Creator of the heavens, the earth, and everything. Allah (Exalted be He) says in His Truth-Clarifying Book:﴿ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴾

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And He (may He be Praised) says in His Book:﴿ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment.

Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!) And He (may He be Praised) says: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî]) And He (Glorified and Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) ("Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].) ("He begets not, nor was He begotten.) ("And there is none co-equal or comparable unto Him.") As for the Jews and Christians, they associate others with Allah in worship and do not worship one God; as Allah (Exalted be He) says: (Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God - Allâh).) And He (may He be Praised) says: (And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!) (They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).") In these Ayahs, Allah (Exalted be He) clarifies that the Jews and Christians worshipped many gods, including their rabbis and monks. The Jews also worshipped 'Uzayr whom they claimed to be the son of Allah, while the Christians worshipped 'Isa the son of Maryam whom they claimed to be the son of Allah.

All of them were ordered to worship only one God, Allah (Exalted be He), Who is the Creator and Lord of all things; Glorified and Exalted is He above all that which they associate as partners with Him. Accordingly, it is not permissible to say about Islam and Christianity as the writer said in his article. "We should avoid all conflicts between our two religions," because Christianity is not a religion for us, Islam is our only religion. Christianity, as was stated previously, has become an invalid religion, and the truth that was in it is either included in the Sharî'ah revealed to Muhammad (peace be upon him) or it came with what is better and more perfect than it. Muslims, therefore, accept it for being part of the Islam that Allah revealed to our Prophet Muhammad (peace be upon him) and not because it was stated in the Tawrah or Injil; rather, because our Islamic Sharî'ah includes and enjoins it.

With these brief words, I wanted to clarify what was written by this writer and warn of the mistakes that were mentioned by him, for fear that people may have been deceived by his article. This is my discharge of the duty of sincere advising, as Allah (may He be exalted) obliges all Muslims, especially the people of knowledge, to give advice. It was reported that the Prophet (peace be upon him) said, ("The Din is sincerity." They said, "To whom, O Messenger of Allah?" He answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people.") (Related by Muslim in his "Sahih") Also, it was narrated in the Two Sahih Books of Hadithon the authority of Jarir ibn 'Abdullah Al-Bajaly who said, ("I gave the oath of allegiance to the Prophet (peace be upon him) pledging to: perform Salah (Prayers), pay Zakah (obligatory charity), and be sincere towards every Muslim.") Also, I gave it to be saved from the sin of concealing truth against which Allah (Exalted be He) warns saying: (Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.) (Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.)

I ask Allah (Glorified and Exalted be He) to help us all, the writer of the article, and all the Muslims to understand and remain firm on His Din, and give advice to Allah's Servants. Also, we supplicate to Allah to protect us from the evils of ourselves, the wickedness of our deeds, and speaking about Him or His Prophet without knowledge. Peace and blessings be upon our Prophet Muhammad, and his family and all his Companions.

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Conditions of saying: "La ilaha illa-Allah"

Q: What are the conditions of saying: "La ilaha illa-Allah (there is no deity but Allah)", and is it sufficient to say it without understanding its meaning and its consequences?

A: It is necessary to understand and realize the word ("La ilaha illa-Allah"). "La ilaha illa-Allah" is the best of words and the basis of the Din (religion of Islam). With it the prophets (peace be upon them) started their mission of guiding their people and the first thing that the Messenger (peace be upon him) called his people to say was: "La ilaha illa-Allah" so that they may succeed and prosper. Allah (Exalted be He) says: ﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾ **Every Messenger said to his people:** ﴿ Worship Allâh! You have no other Ilâh (God) but Him. ﴾ **It is the essence of the Din; therefore, the one saying it must understand its meaning, as it means that there is no true god to be worshipped except Allah. It has certain conditions, and they are: knowledge of its meaning, certainty and lack of doubt over its truth, sincerity to Allah Alone in this regard, faithfulness in the heart and on the tongue, love for what it indicates of sincerity to Allah and acceptance of this and submission to Him, Tawhid (belief in the Oneness of Allah/ monotheism), renunciation of Shirk (associating others with Allah in His Divinity or worship) and disavowal of the worship of any other than Allah, and belief in the falsity of such worship. All these are among the conditions of saying: "La ilaha illa-Allah", and the validity of its meaning. The believing man and woman say it, renouncing with it the worship of any other than Allah, and declaring submission to Al-Haqq (the Truth), acceptance of it, love for Allah, belief in His Oneness and sincerity to Him, while harboring no doubt of its meaning. For some people say it without believing in it, such as the hypocrites, who say it although doubting or denying it.**

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It is necessary to have knowledge, certitude, truthfulness, sincerity, love, submission, acceptance, and repudiation. These conditions are included in the following lines of verse:

Knowledge, certainty, sincerity, and trustfulness with	**love, submission, and acceptance of it**
And an eighth is your denial of anything	**other than Allah being deified**

May the peace and blessings of Allah be upon our Prophet Muhammad, and his family and Companions.

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Important Remarks

on the writtings of shaykh Muhammad `Ali Al-Sabuny

On the Attributes of Allah (Glorified and Exalted be He)

Praise be to Allah. Peace and blessings be upon Allah's Messenger, his family, Companions, and whoever follows him.

I have looked into the interview which Al-Mujtama` (Society) Magazine made with His Eminence, shaykh Muhammad `Ali Al-Sabuny, published in issue no. 613, dated 7 Jumada Thany, 1403 A.H.). I have also looked into his six articles published in Al-Mujtama` Magazine, issues no. 627 (dated 17 Ramadan, 1403 A.H.), no. 628 (dated 24 Ramadan, 1403 A.H.), no. 629 (dated 9 Shawwal, 1403 A.H.), no. 630 (dated 16 Shawwal, 1403 A.H.), no. 631 (dated 31 Shawwal, 1403 A.H.), and no. 646 (dated 17 Safar, 1404 A.H.). They included mistakes, His Eminence, Dr. Salih ibn Fawzan Al-Fawzan criticized in his article published in Al-Da`wah Magazine, issue 15, no. 904 (dated 29 Shawwal, 1403 A.H.), and in Al-Mujtama` Magazine, issues no. 646 (dated 17 Safar, 1404 A.H.) and no. 650 (dated 24 Safar, 1404 A.H.). Dr. Salih's remarks were accurate and useful (may Allah reward him and support the truth through him). I thus deemed it necessary to comment on the mistakes of Shaykh Al-Sabuny to confirm

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what Dr. Salih mentioned, contribute to good, propagate the truth, and redress the mistakes that were not discussed by His Eminence Dr. Salih in his two articles mentioned above. Indeed, Allah Alone is the Guide to sucess.

Imitation of the Four Imams

Shaykh Al-Sabuny's saying about imitating the Four Imams that it is among the foremost obligations, is undoubtedly a mistaken generalization, since it is not obligatory to imitate any of the four Imams or anyone else, no matter how knowledgeable they may be. This is because the proper action is to follow the Qur'an and the Sunnah and not to imitate anyone people. Imitation is only tolerated in case of necessity when the person followed is known for their knowledge, virtue, and upright creed, as explained in detail by the eminent scholar Ibn Al-Qayyim (may Allah be merciful with him) in his book I`lam Al-Mawaqqi`in. The Imams (may Allah be merciful with them) would deny that any of their views be adopted other than that which was in accordance with the Qur'an and the Sunnah. Imam Malik (may Allah be merciful with him) said: The view of every one is liable to acceptance and refusal except for that of the one [entombed] in this grave (referring to the grave of the Prophet, peace be upon him). His fellow Imams also uttered sayings to the same effect.

Thus, a person who manages to adopt the Qur'an and the Sunnah must not imitate anyone. Yet, in case of controversy, he should assume the saying nearest to the truth. However, a person who can not do so is entitled to ask [religious] scholars, as Allah (Glorified and Exalted be He) says,﴿ So ask the people of the Reminder, if you do not know. ﴾

He also said: Ibn Taymiyyah (may Allah be merciful with him) - in spite of his scholastic erudition - did not reach the rank of (being qualified to practice) Ijtihad (juristic effort to infer expert legal rulings), and that he was rather restricted in many instances to his Hanbali Madh-hab (School of Jurisprudence). **A:** This saying is debatable and is an apparent mistake, since the sheikh of Islam (may Allah be merciful with him) was one of the most knowledgeable scholars practicing Ijtihad and he had the requirements of Ijtihad. However, his affiliation to the Hanbali Madh-hab did not

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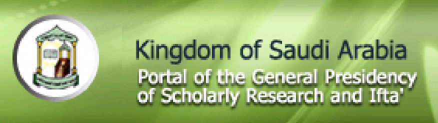
rule him out of this, since what is meant by this is his agreement with Ahmad in the principles and rules of his Madh-hab, and not that he imitated him in what he said without evidence. Rather, he (Ibn Taymiyah) would choose of the opinions, the closest one to the evidence according to what appeared to him (may Allah be merciful with him).

Is the Madh-hab of Al-Asha`irah True or False?

3. He mentioned that differences in creed are narrow and that the people who claim that the Madh-hab of Al-Asha`irah is false should be asked to refer to the Fatwas of Ibn Taymiyah and read what Ibn Taymiyah wrote about Abu Al-Hasan Al-Ash`ary so that we could perceive how ignorant those people are. (end of quote)

A: It should be said that many sects undoubtedly went astray due to the difference in creed, such as Al-Mu`tazilah, Al-Jahmiyyah, Al-Rafidah, Al-Qadariyyah, and others. Likewise, Al-Asha`irah went astray regarding the issues in which they disagreed with the Qur'an and the Sunnah, and with the example of the elite of this Ummah; the Imams of guidance of the Companions (may Allah be pleased with them), the Tabi`un (the generation after the Companions and the Prophet) who righteously followed them, and the guided Imams, in their Ta'wil (allegorical interpretation) of Allah's Names and Attributes in an incorrect manner. However, Abu Al-Hasan Al-Ash`ary (may Allah be merciful with him) was not one of Al-Asha`irah, even if they associated themselves with him. He gave up their Madh-hab and embraced the Madh-hab of Ahl-ul-Sunnah (those adhering to the Sunnah and the Muslim main body). Thus, the Imams' praise of him is not praise of the Madh-hab of Al-Asha`irah

Besides, it is incorrect to charge whoever objects to Al-Asha`irah, regarding what they opposed of the creed of Ahl-ul-Sunnah, with ignorance, since the reality of ignorance is to fabricate (falsehood) against Allah (Exalted be He) without knowledge. Yet, the one who derives from the Qur'an and the Sunnah and from the established rules of the Shari`ah, following the path of the Salaf (righteous predecessors), and denouncing those who allegorically interpret the Names and Attributes of Allah in a mistaken way, should not be charged with ignorance.



Male Qawama (the right of the man upon the woman resulted from the duties imposed upon him to her)

He said that the male Qawama over women is a form of duty and not an elevation.

A: This is a mistake and should be said that men's Qawama over women is both a duty and an elevation, since Allah (Glorified and Exalted be He) says,﴿ Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. ﴾Hence, Allah (Glorified be He) makes it clear that He has granted men Qawama over women due to two points: **First:** The favor of men over women in general. **Second:** Men's spending from their means (to support women) through what they pay of Mahr (mandatory gift to the bride from her groom) and other expenditures.

Tafweed [Abstaining From Interpretation] Refers to the Manner, not the Meaning

In his first article, after the introduction he said , "You should not put them - referring to Al-Asha`irah and Al-Maturidiyyah - in the same boat with Al-Rawafid, Al-Mu`tazilah and Al-Khawarij, who dissented from (the path of) Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). The utmost of this matter is that we judge them as being mistaken in their Ta'weel because it is more appropriate to leave the issue of Attributes to Allah's care, from Whom no secret is hidden". End of quote.

A: The sects that differ from Ahl-ul-Sunnah vary in their mistakes; the mistake of Al-Asha`irah, is not like like that of Al-Khawarij, Al-Mu`tazilah, or Al-Jahmiyyah. Yet, this does not preclude exposing the mistake of Al-Asha`irah as regards their disagreement with Ahl-ul-Sunnah, in the way he exposed the mistakes of other sects, for the sake of revealing the truth and unveiling the falsehood of other claims to convey the Message of Allah (Exalted be He) and of His Messenger (peace be upon him) and escape the warning mentioned in Allah's (Exalted be He) saying,(Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.)(Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.)

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Then, it should be said that it is better to leave the issue of Attributes to the All-Knower of the Unseen, since He (Exalted be He) has illustrated it to His slaves and made it clear in His Glorious Qur'an and through His trustworthy Prophet (peace be upon him). However, Allah did not explain its nature. So, it is obligatory to leave the knowledge of the nature, not the knowledge of the meanings, to Allah. Tafweed of the meanings of the Attributes to Allah is not the Madh-hab of the Salaf. Rather, it is an innovated Madh-hab which contradicts that of the righteous Salaf.

In addition, Al-Imam Ahmad (may Allah be merciful with him) and other Imams of Salaf condemned those who call for leaving the issue of the Attributes to Allah and branded them as innovators in religion, because the prerequisite of their Madh-hab is that Allah (Exalted be He) has informed His slaves of things, whose meaning is imperceptible, and which purpose is incomprehensible, for them. Indeed, Allah (Exalted be He) is far above such claim, and Ahl-ul-Sunnah know Allah's intention through His Words, describe Him according to His Names and Attributes, and consider Him far above all that does not befit Him (Glorified and Exalted be He). Through His Words (Exalted be He) and those of His Messenger (peace be upon him), they know that to Him (Exalted be He) is attributed Absolute Perfection in all that He has informed about Himself or what His Prophet (peace be upon him) conveyed. Here, I quote some important statements from the righteous Salaf, in this regard, so that the truth of what we have mentioned may become manifest for the reader.

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) stated in Risalat Al-Fatwa Al-Hamawiyyah: Abu Bakr Al-Bayhaqy reported on (Allah's) Names and Attributes, through an authentic chain of narrators, from Al-Awza`y who said, "During the age when the Tabi`un (Followers, the generation after the Companions of the Prophet) were many, we said that Allah (Exalted be He) is over His Throne and believed in what the Sunnah mentioned of the Attributes. It was recounted that Al-Awza`y - who was one of the Four Imams at the time of the generation next to the Tabi`un, namely Malik, the Imam of the people of Hijaz, Al-Awza`y, the Imam of the people of Al-Sham (the Levant), Al-Layth, the Imam of the people of Egypt, and Al-Thawry, the Imam of the people of Iraq - reported that the belief that Allah (Exalted be He) is over

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the Throne and the belief in His Attributes were famous.

Indeed, Al-Awza`y said so after the emergence of the Madh-hab of Jahm, which denied Allah's being over His Throne and repudiated His Attributes so that the people would know that the Madh-hab of the Salaf contradicted that claim.

Moreover, Abu Bakr Al-Khallal reported in Kitab-ul-Sunnah from Al-Awza`y who said, "Mak-hul and Al-Zuhry were asked about the interpretation of the Hadiths (about the Attributes), and they replied, 'Pass them as they are mentioned'". It is also reported from Al-Walid ibn Muslim who said, "I asked Malik ibn Anas, Sufyan Al-Thawry, Al-Layth ibn Sa`d and Al-Awza`y about the reports mentioned about the Attributes, they said, 'Pass them just as they are mentioned'". In another narration, however, they said, "Pass them just as they are mentioned without (questioning) how". Their (may Allah be pleased with them all) saying, "Pass them just as they are mentioned" is a confutation of the claim of Al-Mu`attilah [who denied Allah's Attributes], while their saying, "without (questioning) how" is a confutation of the claim of Al-Mumaththilah [who likened Allah's Attributes to those of His Creation].

Moreover, Al-Zuhry and Makhul were the most knowledgeable of the Tabi`un in their own time, while the other four scholars were the leading imams of the world at the the time of the followers of the Tabi`un, whose category also includes Hammad ibn Zayd, and Hammad ibn Salamah.

Abu Al-Qasim Al-Azjy narrated through his chain of narrators from Mutarraf ibn `Abdullah who said, "I heard Malik ibn Anas say - when someone denies the Hadiths on (Allah's) Attributes before him -, '`Umar ibn `Abdul-`Aziz said: The Messenger of Allah (peace be upon him) and the rulers after him enacted certain practices, their adoption is the belief in Allah's Book, fulfillment of obedience to Allah and unswerving perseverance in Allah's religion. Thus, no one has the right to change it or to assume anything that contradicts it. Whoever seeks guidance through it is rightly-guided and whoever seeks help through it is well-supported. Yet, whoever opposes it and follows other than the believers' way, Allah will keep him in the path he has chosen, and burn him in Hell; what an evil destination!

In addition, Al-Khallal reported through a chain of trustworthy narrators from Sufyan ibn `Uyaynah who said,

Rabi`ah ibn Abu `Abdul-Rahman was asked about Allah's (Exalted be He) saying,﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿and the meaning of 'Istawâ', and he replied, 'Istiwa' (Allah's rising over the Throne in a manner that befits Him) is not unknown and its nature is imperceptible. The Message is from Allah, the Messenger is charged with clearly convening the Message, while we are required to believe it'". This saying is reported from Malik ibn Anas, the disciple of Rabi`ah ibn Abu `Abdul-Rahman through different ways of narrations.

For example, Abu Al-Shaykh Al-Asbahany and Abu Bakr Al-Bayhaqy reported from Yahya ibn Yahya, who said, "We were in the company of Malik ibn Anas when a man came and addressed him, 'O Abu `Abdullah, [Allah says]: ﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿How did He rise over (the Throne)? Malik bowed his head until it was covered with sweatand then said, 'Istawâ is not unknown, its nature is imperceptible, belief in it is obligatory and questioning about it is an innovation (in religion), and I deem that you are nothing but an innovator'. Thus, he [Malik] ordered him to be driven out."

Thus, Rabi`ah's and Malik's saying that "Istawâ is not unknown, its nature is imperceptible, belief in it is obligatory" is in line with the saying of the rest of the scholars, "Pass them just as they are mentioned without (questioning) how". Indeed, they denied knowing how, but they did not deny the reality of the Attributes. Had the people believed in the abstract term without understanding its meaning in a way that befits Allah, they would not have said "Istawâ is not unknown and its nature is imperceptible", or said "Pass them just as they are mentioned without (questioning) how". For, then, Istawâ would not be known but would rather be unknown, exactly like the incomprehensible letters (at the beginnings of some Qur'anic Surahs). Besides, there would be no need to deny the perception of the nature in case the meaning of the term is not perceived. However, there would be a need to deny the perception of the nature when the Attributes are established.

On the other hand, those who deny the predicative Attributes or the Attributes at all do not need to say, "without (questioning) how", for those who say, "Allah is not over the Throne" are in no need to say, "without (questioning) how". Besides, if the Madh-hab of the Salaf were to deny the Attributes in the same issue, they would not have said, "without (questioning) how".

Their saying, "Pass them just as they are mentioned" retains the denotation as it is. This is because the terms mentioned had certain meanings and if their denotations were nonexistent, it would have been a requisite to say, "Pass their words, and believe that their meanings are not intended" or "Pass their words, and believe that Allah is not to be described by their real meanings". In this way, they would be acknowledged as they are. However, it should not then be said, "without how", for the denial of the manner of nonexistence is nonsensical speech." (Quoted from Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him).

He reported in the mentioned article that Hasan Al-Banna (may Allah be merciful with him) stated, "We unite on what we have agreed upon and excuse one another in what we have differed".

A: Yes, we should cooperate in what we have agreed upon to maintain the truth and call for it and to warn against what Allah (Exalted be He) and His Messenger (peace be upon him) forbade. Yet, excusing one another in what we have differed should not be generally applied. Rather, it is a point that requires detail; we should not condemn one another on the issues that are subject to Ijtihad whose evidence is abstruse while it is obligatory to criticize whoever opposes the text of the Qur'an and the Sunnah with wisdom and fair preaching and through arguing in a way that is better, in accordance with Allah's (Exalted be He) saying,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿Allah (Glorified be He) also says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿

Allah (Glorified be He) also says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿The Prophet's (peace be upon him) also says,﴾ He who amongst you sees something abominable

should change it with (the help of) his hand; and if he does not have enough strength to do it, then he should do it with his tongue, and if he does not have enough strength to do it (even), then he should (abhor it) from his heart, and that is the least of faith. ﴿The Prophet (peace be upon him) also said,﴾ The one who guides to something good will have a reward similar to that of its doer. ﴿Both

Hadiths reported by Muslim in his Sahih (Book).There are numerous Hadiths on this issue.

Censure of Dissension and Referring Disputes to the Qur'an and Sunnah

In his second article, the writer, Shaykh Muhammad `Ali Al-Sabuny, censured the dissension of Muslims into Salafis, Ash`aris, Sufis, Maturidis, and so on. Well, this dispersion undoubtedly grieves every Muslim, and the Muslims should unite for the cause of truth and help one another in righteousness and piety. However, Allah (Exalted be He) has predestined that for the Ummah due to great wisdom and commendable purposes, for which He (Exalted be He) is to be praised and the details of which are known by none other than Him. Among them is discrimination between His Awliya' (pious people) and His enemies, and between those who earnestly seek the Truth and those who dissent from it and those who turn away from it and follow their own vain desires, etc. This also implies an attestation (by the Almighty) that His Prophet (peace be upon him) is truly the Messenger of Allah, as the Prophet (peace be upon him) informed Muslims of this separation before it took place. Sure enough, it occurred just as he had informed. He (peace be upon him) said:❨ My people will be split into seventy-three sects, all of them will enter Hellfire except one. They asked: Who is that sect, O Allah's Messenger? He replied: That is Al-Jama`ah (the true followers of the Prophet). ❩In another version, he replied❨ The one that follows what I and my Companions are upon right now. ❩This obligates Muslims to gather for the cause of truth and refer every disputable matter to Allah and His Messenger. Allah (Glorified and Exalted be He) says:❨ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❩He (Glorified be He) also says:❨ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ❩These two noble verses indicate that the Muslims are obliged to refer all disputable matters in creed and other fields to Allah

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(Glorified be He) and to His Messenger (peace be upon him). In such a way, the truth will become clear to them, they will be unanimous about it and their line will be united against their enemies. However, if every sect clings to what it assumes of falsehood and refuses to acknowledge the truth adopted by the other sect, then this is the perilous and prohibited stance, and it is the cause for the enemies being given absolute mastery over the Muslims. Hence, the blame will surely be laid on those who persist in falsehood and refuse to yield to the truth. As for those who adhere to and call to the truth and disclose the falsity of its opposite, they are not blameworthy. Rather, they are worthy of thanks and will be rewarded twice; once for their Ijtihad and again for doing the right thing.

The Reality of the Madh-hab of Ahl-ul-Sunnah

Al-Sabuny mentioned in his second article that Ahl-ul-Sunnah has two famous Madh-habs: First: the Madh-hab of the Salaf (righteous predecessors). Second: the Madh-hab of the Khalaf (those who graciously followed the Salaf).

A: This is a manifest mistake that - as far as I know - has no precedent. Indeed, the Madh-hab of Ahl-ul-Sunnah is only one Madh-hab which embodies the traditions of the Companions of the Prophet and of those who righteously followed them, namely acknowledging the Names and Attributes of Allah (Exalted be He), passing them just as they are mentioned and believing that they are true and that Allah (Exalted be He) is described by them in a way that befits His Majesty, with no Tahrif (distortion of their meaning), Ta`til (denial of them), Takyif (questioning of them), Tamthil (likening them to those of His Creation), or Ta'wil (allegorical interpretation) that puts them out of their literal meaning, or even Tafwid (leaving the issue of their meanings to Allah's care). Rather, they believe that their meanings are known, that they truly befit Allah (Glorified and Exalted be He) and that nothing of them could be likened to any of Allah's creation. Furthermore, the Madh-hab of Khalaf is the opposite to this Madh-hab, as is known to anyone who reads both sides.

Then, he mentioned that Ahl-ul-Sunnah leave the issue of the meanings of the Attributes to Allah and repeated that more than once. Well, he is mistaken in this point, as he ascribed to them what they repudiate. This has already been explained above through the quotation from Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him), in which he reported from a multitude of

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(the scholars of) Ahl-ul-Sunnah that they leave the issue of the nature, not the meanings, of the Attributes, to Allah's (Exalted be He) care, as is clarified above.

Ahl-ul-Sunnah deny only what Allah has denied as regards Himself

Then, Al-Sabuny (may Allah guide him) mentioned that Allah is far Exalted above having a physical body; a pupil (of the eye), a meatus, a tongue, or a pharynx. Well, this is not the Madh-hab of Ahl-ul-Sunnah, it is rather, the saying of Ahl-ul-Kalam (those who search for answers to creedal issues using logic) and an aspect of their empty pretense, which is censurable. For Ahl-ul-Sunnah only denies what Allah or His Messenger (peace be upon him) denied as regards Himself, and only acknowledge what He or His Messenger (peace be upon him) affirmed for Himself. However, the points mentioned above are neither affirmed nor disaffirmed, thus, it is obligatory to refrain from and avoid either affirming or disaffirming them. What avails us other than this are the views of Ahl-ul-Sunnah wal-Jama`ah on affirming Allah's Attributes and Names; None of His Creation is compared to Him as regards His Names and Attributes and that He (Exalted be He) has no peer or co-equal. Al-Imam Ahmad (may Allah be merciful with him) said that Allah is to be described only with what He has described Himself or with what the Prophet (peace be upon him) described Him, which does not exceed the Qur'an and the Hadith.

Other leading Imams of Ahl-ul-Sunnah said something to the same effect. As for what was stated of these matters by Al-Bayhaqy (may Allah be merciful with him) in his book Al-I`tiqad, it was part of the empty pretense of Ahl-ul-Kalam which he unwittingly considered to be true. The truth, however, is that such speech belongs to the innovators (in religion) and not to Ahl-ul-Sunnah.

Ahl-ul-Sunnah affirm for Allah (Glorified and Exalted be He) what He has affirmed for Himself without comparing Him to any of His creation.

Then, Al-Sabuny stated in his second article, "Today, some ignorant depict Allah in an odd and strange image, representing Him (Exalted be He) as if He were a body composed of organs and senses, with a face, two hands, two eyes, a shin, and fingers. They also picture Him as walking, descending and trotting, and say in affirmation of these

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attributes that Allah sits in the way a person sits on a bed and descends in the way a person descends the stairs, attempting through such an allegation to affirm the Madh-hab of the righteous Salaf for the disciples, and to prove to them the reality of the meaning of Istiwa' and descending, and that His sitting is substantial and not allegorical, as those who interpret it allegorically claim. This - we seek refuge with Allah from it - is the core of aberration, since they compare Allah (to His creation) and depict Him in a physical form. They are like the one who tries to escape a small pit but falls into a deep abyss where he meets destruction endlessly." End of quote.

I say that Al-Sabuny (may Allah guide him) combined false and true claims in his speech that are known to whoever adheres to the Sunnah. The following is a detailed comment on his claims:

As for the face, hands, eyes, shin and fingers, they are proven through the texts of the Qur'an and authentic

Sunnah. They are also affirmed by Ahl-ul-Sunnah wal-Jama`ah and attributed to Allah in the way that befits Him (Exalted be He). Likewise, descending and trotting are mentioned in authentic Hadith. They were declared and affirmed by the Prophet (peace be upon him) for His Lord (Glorified and Exalted be He) in the way that befits Him (Exalted be He) without comparison to any of His creation or knowledge of the nature of these Attributes. For they are known only by Allah (Exalted be He). Thus, Al-Sabuny's denial of these Attributes constitutes disapproval of the Prophet (peace be upon him). Rather, it constitutes disapproval of Allah (Glorified and Exalted be He), since He mentioned some of them in His Honorable Book and revealed some others to His Prophet (peace be upon him). Therefore, the Prophet (peace be upon him) never spoke of his own desire, but rather conveyed what Allah (Exalted be He) revealed to him. Thus, Al-Sabuny (may Allah guide him) sometimes says that he adheres to the Madh-hab of Ahl-ul-Sunnah and sometimes disagrees with and rejects it. Truly, to Allah we belong and truly, to Him we shall return. We ask Allah to guide us and him and to help us return to the right. As for his saying, "They say in affirmation of these Attributes that Allah sits in the way a person sits on a bed and descends in the way a person descends the stair ...", Ahl-ul-Sunnah undoubtedly disavow such claims. Rather, such are the sayings of Al-Mushabbihah (those who compare Allah to His creation), who are dismissed by the righteous Salaf as disbelievers and whose sayings are denounced due to their contradiction with Allah's (Glorified and Exalted be He) saying,﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾

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as well as other verses that bear the same meaning. It is impermissible for anyone to confuse the words of the followers of the truth with the words of the followers of falsehood, of Al-Mushabbihah and those like them. Rather, it is obligatory to distinguish between both and to clarify the differences in detail.

Al-Ash`ary and Al-Maturidy were not the first to refute the false claims of the deviant sects

Al-Sabuny then alleged - in his third article - that the first to write on Usul-ul-Din (Principles of Islamic religion) and refute the false misconceptions of deviant and aberrant sects were Abu Al-Hasan Al-Ash`ary and Abu Mansur Al-Maturidy.

This is an incorrect assertion, since they were preceded in this by Imam Abu Hanifah (may Allah be merciful with him), Imam `Abdul-`Aziz ibn `Abdullah ibn Abu Salamah Al-Majashun, Imam Malik (may Allah be merciful with him), Imam Ahmad ibn Hanbal, Imam Muhammad ibn Ishaq ibn Khuzaymah, Imam `Uthman ibn Sa`id Al-Darimy in his refutation of the claims of Al-Mirrisy, Imam `Abdul-`Aziz Al-Kinany who authored Al-Haydah, and other innumerable scholars.

The Madh-hab of Ahl-ul-Sunnah is one and it is more secure, more informed and more exact.

Then, Al-Sabuny (may Allah guide him) repeated, in his third article, his claim that the Salaf have two Madh-habs, one of which is that of the people of Tafwid (leaving the issue of the Attributes to Allah's care) and the other is that of the people of Ta'weel and went on in his claim adding that some prefer the Madh-hab of the Salaf and say that it is more secure, while others prefer the Madh-hab of the Khalaf and claim that it is more exact.

A: Such division is - as is mentioned above - null and void, since the Salaf have only one Madh-hab, namely the Madh-hab of Ahl-ul-Sunnah wal-Jama`ah, which includes the Companions (may Allah be pleased with them) and those who righteously followed them.

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This is the more secure and more informed Madh-hab. The other Madh-hab, however, is that of the discreditable Khalaf, namely, the Madh-hab of the people of Ta'wil, Tahrif (distortion of the meaning) and charlatanism. However, disproving and warning against the Madh-hab of the Khalaf does not necessarily entail declaring them to be disbelievers, since such declaration (Takfir) implies another ruling that is based on cognizance of the (denounced) person's saying, what he assumes of falsehood and the extent of his opposition to what is right. Hence, it is impermissible to claim that condemnation of the Madh-hab of the Khalaf or repudiation of Al-Asha`irah's mistake of allegorical interpretation of the Attributes or their distortion of their meanings (with the exception of few Attributes, which they excluded), necessarily entail declaring them to be disbelievers. Rather, the purpose is to expose their disagreement with Ahl-ul-Sunnah in this regard and the invalidity of the allegorical interpretation of the Khalaf, and to explain that the right approach is the Madh-hab of the righteous Salaf, namely Ahl-ul-Sunnah wal-Jama`ah, which acknowledges the verses and Hadith on Attributes just as they are mentioned and affirms their contents of the Names and Attributes in the way that befits Allah (Exalted be He) without distortion, denial, allegorical interpretation, questioning or comparison, as is frequently mentioned above. After all, Allah (Alone) Whose help can be sought. Then, he quoted the words of Al-Bayhaqy in this regard (already referred to), and said that he (Al-Bayhaqy, may Allah be merciful with him) was deceived by some of the jargon of the innovators (in religion), deeming it to be true, and in turn he introduced them in his book. He also claimed that Al-Bayhaqy was among those who engaged in Al-Kalam (a discipline that searches for answers to creedal issues using logic), and commented that he believes in some of its evil conclusions (may Allah forgive and pardon him). Here, Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) pointed out to the denotations of such claims in Al-Fatawa (vol. 6, p. 53).

Ahl-ul-Sunnah do not allegorically interpret Attributes but they gather the texts and interpret each through each

Then, Al-Sabuny - in his third article - stated, "No one should think that we prefer the Madh-hab of the Khalaf to that of the Salaf and we are not of the opinion claimed by Al-Kalam scholars that the Madh-hab of the Salaf is more secure and that the Madh-hab of the Khalaf is more accurate. Rather, we - in belief and

certitude - say that the Madh-hab of the Salaf is the most secure and most accurate. Hence, we do not try to interpret

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the Attributes of the Creator (Glorified and Exalted be He) but we rather believe in them as they are stated and acknowledge them as they are mentioned, and deny comparison and anthropomorphism". Then, he quoted some lines of verse which include,

Surely, belief in Tafwid is free	**From what Ta'wil implies of difficulty**

He went on to say, "If those who allegorically interpret the Attributes are aberrant, we would deem the righteous Salaf aberrant, because they interpreted Allah's (Exalted be He) saying,﴿ There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge) ﴾For, they said that Allah is with them by His Knowledge and not by His Self. They also interpreted Allah's (Exalted be He) saying,﴿ And He is with you (by His Knowledge) wheresoever you may be. ﴾claiming that His accompaniment of them is by His Knowledge, so that the (Divine) Self would not be (regarded as) multiple. Likewise, we will judge the hafizh Ibn Kathir as aberrant because he commented on Allah's (Exalted be He) saying,﴿ But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (Tafsir At-Tabarî) ﴾'(It means) Our angels are nearer to Him than you but you do not see them'. He also interpreted Allah's (Exalted be He) saying,﴿ And We are nearer to him than his jugular vein (by Our Knowledge). ﴾as, 'It means: Our angels are nearer to man than his jugular vein', while immanentism is unanimously refuted. May Allah be Glorified and Exalted!" He added, "Rather, we say that Ta'wil is sometimes incumbent as is the case with the following authentic Hadith:﴿ The Black Stone is Allah's Right Hand in His earth ﴾and with the verse in which Allah (Exalted be He) says about the Nuh's Ark,﴿ And We carried him on a (ship) made of planks and nails, ﴾﴿ Floating under Our Eyes: a reward for him who had been rejected! ﴾(end of quote).

A: He did well in choosing the Madh-hab of the righteous Salaf and believing that it is the most secure, most accurate, and most informed. However, he did not persist in it, but rather chose

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the Madh-hab of Ta'wil at times and the Madh-hab of Tafwid at other times while it is obligatory that the Muslims adhere to the truth and never deviate from it. Furthermore, what he mentioned about the Salaf as regards their interpretation of Allah's (Exalted be He) saying,﴿ And He is with you (by His Knowledge) ﴾that it means "by His Knowledge", is not an allegorical interpretation. Rather, it is the meaning of the verses "on being in the company of Allah" in the sight of Ahl-ul-Sunnah wal-Jama'ah as related by Imam Abu `Umar ibn `Abdul-Barr and Abu `Umar Al-Telamnaky that Ahl-ul-Sunnah unanimously agree to this view because it is affirmed by the related texts of the Qur'an and the Sunnah, which indicate Allah's Highness, Sublimity, and being far above immanentism. Thus, whoever contemplates the verses related to the present issue would perceive that the meaning of (Allah's) company is His encompassment of His Slaves' affairs and circumstances, while 'the special company' refers to His preservation, protection, safeguarding, and support of His prophets and Awliya', as well as His encompassment of their circumstances. Undoubtedly, the Arabs - upon whom the Book was sent down and in whose language the Sunnah was expressed - are acquainted with this meaning. As it was not ambiguous to them, they did not ask the Prophet (peace be upon him) about the meaning of such verses. Rather, it was crystal clear for them. However, the other texts need no allegorical interpretation since their meanings are clear, such as Allah's (Exalted be He) saying,﴿ Floating under Our Eyes ﴾,﴿ in order that you may be brought up under My Eye. ﴾and,﴿ So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes ﴾For, none could ever imagine that the ship floats with Allah's Eye or that Muhammad (peace be upon him) is in Allah's Eye. Rather, it means that the ship floats through Allah's protection, preservation, safeguarding of and subjecting it, and that Muhammad (peace be upon him) is sheltered by His Lord's preservation, protection, and guardianship. This also applies to Allah's saying about Musa (Moses)﴿ in order that you may be brought up under My Eye. ﴾i.e. under My Preservation and Protection. This is also the case with the Hadith (in which Allah says),﴿ I would become his hearing with which he hears, and his sight with which he sees ﴾which is explained through His saying in

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the other narration,﴿ I become his sense of hearing with which he hears, his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks. ﴾Anyone having the least acquaintance with the Arabic language could never take the text to mean that Allah is man's hearing, sight, hand, or leg; Glorified and High be He above such great falsehood. Rather, Allah (Exalted be He) intended to demonstrate through it that He guides His Awliya' and directs their sense and moves to the right because of their obedience to Him and performance of their religious duties. Other Hadith also carry this meaning. As for the Hadith,﴿ The Black Stone is Allah's Right Hand. ﴾it is a Da`if (weak) Hadith, which is narrated from Ibn `Abbas (without being attributed to the Prophet, peace be upon him) and its meaning is clear, whether it is Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) or Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). It is also narrated in the same Hadith:﴿ It is as if he had shaken hands with Allah and kissed His Right Hand. ﴾which indicates that the Stone is not the Right Hand of Allah. Rather, the one who touches or kisses it is likened to the one who shakes hands with Allah and kisses

His Right Hand, to arouse interest in touching and kissing the Black Stone. Likewise, Allah's (Exalted be He) saying in the authentic Hadith to His Slave,﴾ I was sick but you did not visit Me and I asked food from you but you did not feed Me ﴿is explained in the same Hadith as Allah (Exalted be He) says,﴾ Do not you know that if you visit him, you will find Me there. And if you feed him, you will receive the reward from Me. ﴿This clarifies that Allah (Exalted be He) never gets sick or hungry. Rather, Allah (Exalted be He) urges people to visit the sick and feed the hungry.

As for Allah's (Exalted be He) saying,﴾ And We are nearer to him than his jugular vein (by Our Knowledge). ﴿and﴾ But We (i.e. Our angels who take the soul) are nearer to him than you ﴿, a group (of scholars) viewed that it refers to the angels because their nearness to the slave when the two receivers (recording angels) receive and at the time of death has been decreed by Allah's (Glorified be He) Command, Predestination, and Preservation of His Slaves. Other exegetes, however, viewed that Allah's (Glorified be He) nearness is through His Omnipotence, Omniscience, and Encompassment of His Slaves, like His accompaniment of and nearness to His worshippers along with His (Glorified be He) Sublimity and Highness. It neither means immanentism or identicalness [with His Slaves], Glorified and Exalted be He above this, since conclusive evidence from the Qur'an and the Sunnah verify that He (Glorified be He)

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is over the Throne, detached from His Creation, and high above them while His omniscience is pervasive everywhere. Hence, whoever contemplates the texts of the Qur'an and the Sunnah and interprets each through each will discover this meaning and will have no need to resort to Ta'wil. Abu Ja`far ibn Jarir (may Allah be merciful with him) chose the second view when interpreting (the verses of) Surah Qaf, and the first view when interpreting Surah Al-Waqi`ah. Moreover, Ahl-ul-Sunnah condemned those who allegorically interpreted the texts on Attributes and branded them as innovators in religion, because such an interpretation results in various falsities, in displacement of words from their right place, in denial of Allah's (Glorified be He) Attributes of Perfection and mistrust of Him, and in the belief that He addressed His Slaves in what appears to likening and comparison while something else is intended. Such is the discreditable Ta'wil, which was adopted by Ahl-ul-Kalam. Ahl-ul-Sunnah, however, condemned them and dismissed them as aberrant because of their deviation from real to allegorical interpretation of the texts, and distancing them from their manifest right meanings without evidence, argument, or Sunnah depending on their reasoning and views with no authority from Allah. As their views are neither sustained by argument nor corroborated by evidence, Ahl-ul-Sunnah imputed to them all that they affirmed of allegorical interpretation. Indeed, no one is free from paradox and false conclusions except those who affirm what Allah and His Messenger affirmed and disaffirm what Allah and His Messenger disaffirmed, namely Ahl-ul-Sunnah wal-Jama`ah. Surely, Allah is the Guide to success.

The requisites of Unity and Holding Fast (to the Rope of Allah)

In his fourth article, he called for uniting Muslims and making collaborative efforts to stand against the enemies of Islam. He also mentioned that this is not the right time to attack the followers of the Madh-habs, Al-Asha`irah, the Muslim Brotherhood, or even the Sufis.

A:

Undoubtedly, the Muslims must unite their lines, adhere to the truth, and help one another in righteousness and piety against the enemies of Islam, as Allah (Glorified be He) has commanded them

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when He (Glorified and Exalted be He) says,﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿He (Glorified be He) also warned them against division, saying,﴾ And be not as those who divided and differed among themselves after the clear proofs had come to them. ﴿However, the necessity of the unity of the Muslims, their unanimity in adherence to the word of truth and their holding fast to the Rope of Allah do not mean that they neglect denouncing abominable acts or beliefs of the Sufis or others. Rather, the prerequisite of the command to hold fast to the Rope of Allah is that they enjoin Al-Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) in a just way. It also requires them to illustrate the truth to anyone who has deviated from it or thought its opposite to be the truth, through legal evidence, until they all concur with the truth and abandon what opposes it. Such is the prerequisite of Allah's (Glorified be He) saying,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿Allah (Glorified be He) also says:﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴿Thus, whenever the followers of the truth neglect exposing the mistakes and errors of the deviants, they would be falling short of carrying out Allah's Command of inviting to all that is good, enjoining Al-Ma`ruf, and forbidding Al-Munkar. Then, the sin resulted from avoiding the forbiddance of Al-Munkar and the deviants' persistence in their aberration is already well-known. This approach is contradictory to what Allah (Glorified be He) has legislated to give advice, help one another in all that is good, enjoin Al-Ma`ruf and forbid Al-Munkar. Allah Alone is the Guide to success.

The Salaf did not allegorically interpret Allah's Attributes or engage in anthropomorphism, either through disaffirmation or affirmation of it, since this is an innovation in religion that finds no support in the Qur'an or Sunnah

Al-Sabuny stated in his fifth article that "It is not the Madh-hab of the Salaf

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(righteous predecessors) - which we already discussed in preceding articles, on the topic of the Attributes of the Creator (Glorified and Exalted be He), to absolutely leave the issue of Attributes to Allah, as some people say. Rather, it is another approach that indicates perspicacity and sound and straight understanding of the Qur'an and the Sunnah texts. This way and approach could be summarized through the following points:

First: Ta'weel (allegorical interpretation) of what should inevitably be interpreted of [Qur'anic] verses and Hadiths on Attributes where Ta'weel is inescapable due to linguistic, Shar`i or creedal reasons.

Second: Acknowledging what the Glorious Qur'an or the Noble Sunnah established of the Attributes of Allah (Glorified and Exalted be He) such as hearing, sight, speech, love, satisfaction, Istiwa' (Allah's rising over the Throne in a manner that befits Him), descending, coming, approaching and others, and believing in them in the way they are intended by Allah (Glorified and Exalted be He), by way of admitting and leaving (the issue to His care) without Tashbih (comparison), Ta`til (denial of Allah's Attributes), Tajsim (anthropomorphism) or Tamthil (likening Allah's Attributes to those of His Creation)".

A:

The claim that this is the view of the Madh-hab of the Salaf (righteous predecessors) is baseless, since it is not of the Madh-hab of the Salaf to leave the issue of Allah's Names and Attributes (to Allah's care), neither generally nor specifically. Rather, they leave the issue of the nature [how so] as is explained above and as was stated by Malik, Ahmad and others, and - before them - by Um Salamah (may Allah be pleased with her) and Rabi`ah ibn Abu `Abdul-Rahman, the sheikh of Malik (may Allah be pleased with them all). It is also not the Madh-hab of the Salaf to interpret the attributes. Rather, they accept them as they are stated and believe in its meanings in the way that befits Allah (Exalted be He) without Tahrif (distortion), Ta`til, Takyif (questioning Allah's Attributes), or Tamthil as frequently mentioned above.

Again, it is not the Madh-hab of the Salaf either to acknowledge or to deny anthropomorphism, since this has not been mentioned in the Qur'an, the Sunnah, or the sayings of the Salaf of the Ummah. This is stated by more than one of the imams of Ahl-ul-Sunnah, including shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him), who stated that

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in his book Al-Tadmuriyyah. In this book, he stated, in the sixth rule, "Therefore, as refuting the claims of those who attributed defects to Allah (Exalted be He) in such a way that was corrupt and unpracticed by any of the Salaf or the imams. No one of them denied or attributed anthropomorphism to Allah, or that He is only an essence or that He occupies a space. For all these are generalized phrases that neither prove a truth nor refute a falsity. That is why Allah has not mentioned - in condemnation of the claims of the Jews and other disbelievers - this type of claim. Rather, this claim is among the innovations in religion, which are repudiated by the Salaf and the imams." End of quote.

The Hafizh Ibn Rajab Al-Hanbaly (may Allah be merciful with him) said in his Book "Fadl `Ilm Al-Salaf `Ala `Ilm A l-Khalaf i.e. the superiority of the Knowledge of the Salaf over that of Late Scholars: "The right stance is that assumed by the righteous Salaf of acknowledging the verses and Hadiths concerning (Allah's) Attributes just as they are without Tafsir (interpretation), Takyif or Tamthil. Nothing other than this is authentically attributed to them at all, especially Imam Ahmad. Besides, there should be no engagement in interpretation of its meanings or providing examples for it. Although some scholars near to the time of Imam Ahmad did so in imitation of the way of Muqatil, they should not be followed in this attitude. Rather, we should follow the example of the Imams of Islam, such as Ibn Al-Mubarak, Malik, Al-Thawry, Al-Awza`y, Al-Shafi`y, Ahmad, Ishaq, Abu `Ubayd, and others. None of these scholars ever mentioned any of the type of speech assumed by the scholars of `Ilm-ul-Kalam (a discipline that searches for answers to creedal issues using logic), or the philosophers. Besides, this type of speech is not to be found in the sayings of scholars who were free from criticism and defamation. Thus, Abu Zur`ah Al-Razy said, "Whoever is endowed with knowledge and does not preserve it would need a measure of Al-Kalam to propagate it. Thus, you have nothing to do with them". End of quote.

There is nothing of Allah's Names or Attributes in the Qur'an and the Sunnah that should be interpreted. Rather, the texts inevitably include indications of the intended meanings, which should be acknowledged as belonging to Allah in the way that befits Him with no need for any allegorical interpretation that contradicts the ostensible meaning of Allah's Words

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and the words of His Messenger (peace be upon him), while we should leave the issue of its nature to the

Lord (Glorified and Exalted be He). This stance is already pointed out in the sayings of the Imams of Ahl-ul-Sunnah.

No one of scholars declares Ibn Hajar or other scholars, who slipped into the pitfall of Ta'wil, to be disbelievers and the Madh-hab of the scholar is that which he holds before death.

Al-Sabuny then stated in his fifth article - may Allah guide him and grant him success - "Yet, hope Salafi brothers would escape the burden of misleading the Ummah and declaring the Imams of the Muslims and scholars of Fiqh, Hadith, and Tafsir (Exegesis) who follow the Madh-hab of Al-Asha`irah, to be disbelievers. What would we gain if we split the line of the Muslims and accuse someone like Shaykh-ul-Islam Ibn Hajar Al-`Asqalany, the commentator of Al-Bukhari, of disbelief? He then referred to some other scholars and said, "All those and other revered Imams followed the Madh-hab of Imam Al-Ash`ary ... " (End of Quote)

A: None of the Salafi scholars declares those scholars to be disbelievers. Rather, they uncover their mistakes as regards Ta'wil of many Attributes and explain that it is opposite to the Madh-hab of Ahl-ul-Sunnah. Thus, they do not declare them to be disbelievers or disrupt the unity of the Ummah or even split their lines. Rather, this is advice for the sake of Allah and His slaves, an illustration of the truth, refutation of the claims of their opponents through textual and logical evidence, performance of what Allah (Glorified and Exalted be He) obliged scholars to do, including explaining the truth, carrying out Da`wah (calling to Islam), and guiding to Allah's Way. Hence, if the advocates of truth refrain from unfolding the truth, those on the wrong side will persist in their mistakes and others would imitate them in their mistakes. In turn, those who refrain from unfolding the truth would draw on themselves the sin of withholding the truth, a sin that Allah (Glorified be He) warned those who commit it in His saying,﴿ Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. ﴾

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﴿ Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. ﴾Moreover, Allah (Exalted be He) took the covenant from the People of the Book to make it known and clear to mankind, and condemned them for throwing it away behind their backs and also warned us against following them.

Thus, if the followers of truth refrain from exposing the mistakes of those who oppose the Qur'an and the Sunnah, they would resemble the People of the Book who earned Allah's Anger and went astray. Then, we say to Al-Sabuny, "The scholars of Al-Asha`irah are not among the followers of Abu Al-Hasan Al-Ash`ary, since he recanted Ta'wil on the Attributes and assumed the Madh-hab of Ahl-ul-Sunnah Wal-Jama`ah as regards affirmation of (Divine) Names and Attributes and acknowledgement of them just as they are mentioned without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). He explained that in his two books, Al-Ibanah and Al-Maqamat. Therefore, it becomes clear that whoever performs Ta'wil on the Attributes from among those affiliated with Al-Ash`ary is not really a follower of his new Madh-hab. Rather, he would be a follower of his old Madh-hab, knowing that the Madh-hab of the scholar is the last to which he adhered and believed in before his death, not that which he claimed earlier and then recanted. Hence, we should be aware of this and be cautious against those who confuse matters and put things in other than their due positions. After all, we ask for the help of Allah Alone.

Al-Asha`irah are not of Ahl-ul-Sunnah because they do not affirm the Attributes

17. Al-Sabuny mentioned **in his sixth article, which opens with his saying, "This is a plain statement for mankind. The Ta'wil (allegorical interpretation) of some verses and Hadiths on Attributes does not rule the Muslim out of Ahl-ul-Sunnah, since some of it are wrong while some others are right. Besides, there are explicit verses on Ta'wil that were allegorically interpreted by the Companions, the Tabi`un (Followers, the generation after the Companions of the Prophet), and no one could dare accuse them of aberration or rule them out of Ahl-ul-Sunnah". Then, he gave examples of this, including Allah's (Exalted be He) saying,** (They have forgotten Allâh, so He has forgotten them.) **The examples also include verses on Allah's (Exalted be He) mocking**

at the mockers, scoffing at the scoffers, and planning against the plotters, and also the authentic Hadith about Allah's (Glorified and Exalted be He) saying, (I was sick but you did not visit Me and I asked food from you but you did not feed Me.) **He went on to say, "Thus, the case is not like what some people think, namely, that the Madh-hab of the Salaf (righteous predecessors) does not involve Ta'wil at all. Rather, the Madh-hab of the Salaf requires allegorical interpretation of what should inevitably be allegorically interpreted." (End of quote)**

A: This claim requires detail. It includes truth and falsehood, for his claim that performing Ta'wil in some of Allah's Attributes does not remove a Muslim from Ahl-ul-Sunnah is generally true, since the person who performs Ta'wil of some of Allah's Attributes, such as Al-Asha`irah, **is not consequently removed from the Muslims or from Ahl-ul-Sunnah, as regards matters other than the Attributes. Yet, he is not included in Ahl-ul-Sunnah when it comes to their affirmation of the Attributes and disaffirmation of Ta'wil.** Al-Asha`irah **and their likes are not included in Ahl-ul-Sunnah as regards the affirmation of the Attributes, since they disagree with them in this matter and assume different approach. This, however, requires repudiating them, exposing their mistake as regards Ta'wil, and explaining that it is opposite to the approach of Ahl-ul-Sunnah Wal-Jama`ah, as is already stated in the first of the present notes. There is no problem in saying that** Al-Asha`irah **are not among Ahl-ul-Sunnah as regards (Divine) Names and Attributes, even though they are among them as regards other matters. In this way, anyone reviewing their Madh-hab would recognize that they make a mistake when they performed Ta'wil on some Attributes and disagree with the Companions of the Prophet (peace be upon him) and those who graciously followed them in this matter. This, in turn, would imply confirmation of truth and setting Ahl-ul-Sunnah** and Al-Asha`irah **in the positions where they really are.**

It is impermissible to ascribe Ta'wil of Allah's Attributes to the Salaf in any way.

It is also impermissible to ascribe Ta'wil to Ahl-ul-Sunnah as it is the opposite of their Madh-hab.

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On the contrary, Ta'wil is ascribed to Al-Asha`irah and the other innovators in religion, who allegorically interpreted texts incorrectly.

As for the examples quoted by fellow Al-Sabuny that refer to Ta'wil with Ahl-ul-Sunnah, they bear no argument in this point. The sayings of quoted scholars does not involve Ta'wil but explanation of the meaning and removal of confusion for some people, as regards their meanings. As for, Allah's (Exalted be He) saying,﴿ They have forgotten Allâh, so He has forgotten them. ﴾forgetting here does not really mean that mentioned in Allah's (Exalted be He) saying,﴿ and your Lord is never forgetful ﴾or in His (Exalted be He) saying,﴿ in a Record. My Lord neither errs nor He forgets. ﴾It has a meaning different form the affirmed forgetting. Forgetting is affirmed in Allah's (Exalted be He) saying,﴿ They have forgotten Allâh, so He has forgotten them. ﴾means He (Exalted be He) left them in their aberration and abandoned them because they neglected His Commands and turned away from His religion due to their hypocrisy and denial. The kind of forgetting that is disaffirmed for Allah (Exalted be He) is that which denotes amnesia and oblivion; for Allah (Exalted be He) is far above such forgetting due to His Perfect Omniscience and Encompassing Knowledge of all the affairs and conditions of His slaves. Indeed, He is the Living, the One Who sustains and protects all that exists; no slumber or sleep overtakes Him. May He be Glorified and Exalted above all this. Thus, it becomes clear that explaining forgetting to mean abandonment in Allah's (Exalted be He) saying,﴿ The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allâh, so He has forgotten them. ﴾does not involve Ta'wil. Rather, it is a way of interpreting 'forgetfulness' in this context through its linguistic meaning, since "Nisyan" (forgetfulness) is a word that has multiple connotations and thus, its meaning differs according to its context, as explained by scholars of

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exegesis (may Allah be merciful with them). Commenting on the meaning of the verse, those who forgot Allâh (i.e. became disobedient to Allâh), Al-Hafizh Ibn Kathir (may Allah be merciful with him)﴿ They have forgotten Allâh ﴾"That is to say, they abandoned remembrance of Allah and so Allah abandoned them i.e. He treated them in the way those who forget them do. This is like Allah's (Exalted be He) saying,﴿ And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours." ﴾(End of quote).

Likewise, what Allah (Exalted be He) mentioned of His mocking at the mockers, scoffing at the scoffers and planning against the plotters is in no need for Ta'wil since it is stated by way of correspondence i.e. the reward corresponds with the deed. Thus, Allah's (Exalted be He) mocking at the mockers was equitable, and so was His plotting (planning) against the plotters, and scoffing at the scoffers. Moreover, what is equitable is also incomplete, and such actions are attributed to Allah (Exalted be He) because He (Exalted be He) did it in a way that befits His Majesty and Glory and that is in no way similar to the actions of the creatures. In addition, His (Exalted be He) enemies committed these actions in opposition to, disbelief in, and repudiation of the truth, so Allah (Exalted be He) rewarded them in a manner that does not resemble theirs and that is known to none other than Him (Exalted be He). Indeed, Allah willed not injustice to them, but they did injustice to themselves. Among Allah's planning against, plotting and mocking at them is giving a respite to them, granting them a delay, and deferring punishment from them. This includes the light that He shows the hypocrites on the Day of Judgment and then deprives them of it, as Allah (Glorified and Exalted be He) says inSurah Al-Hadid,﴿ On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment." ﴾﴿ (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." ﴾﴿ So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allâh - Islâmic Monotheism). Your abode is the Fire. That is your maulâ (friend - proper place), and worst indeed is that destination. ﴾

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Scholars of exegesis from Ahl-ul-Sunnah also said words to the same effect.

Al-Imam Ibn Jarir (may Allah be merciful with him) said, after quoting the sayings of scholars of exegesis on the meaning of Allah's (Exalted be He) saying,﴿ Allâh mocks at them ﴾ "The correct stance of sayings and interpretations according to us is that the meaning of mocking according to the usage of the Arabs is for the one who mocks to show the one mocked, words and deeds what ostensibly satisfy him, while in fact his words and deeds would be carrying an offensive meaning (at the metaphorical level). Such is the meaning of deception, mockery and cunningness. The case being so, Allah (Glorified and Exalted be He) has assigned for the hypocrites in the worldly life - because of their verbal acknowledgment of Allah and His Messenger and of

what the Messenger was sent with from Allah - rulings that allow them access to those covered by the name Islam, even though they (hypocrites) in reality harbor something else. He (Glorified and Exalted be He) assigned for them the rulings that apply to (true) Muslims who devoutly embrace Islam, by words as well as by hearts, sound determination, and praiseworthy deeds that bring about for them valid Iman, although He (Glorified be He) knows about their lying and is aware of their vicious beliefs and doubts in what they verbally claim; that they are believers. Thus, they thought they would be allowed passage through which the believers would pass and entrance into where they would enter. Although Allah (Glorified and Exalted be He) shows them the rulings applied to true believers in worldly life and in the Hereafter - and until He distinguishes between them and His Awliya' (pious people) and separates between both - He states that He is preparing for them of agonizing torment and extreme punishment what He has prepared for His archenemies and the most wicked slaves. He (Glorified be He) has distinguished between them and His Alwiya'. Thus, He would cast them into the lowest depths (grade) of the Fire as a punishment for their deeds. Indeed, this is a just punishment for them, which they have deservedly earned because they disobeyed Him. In this way, Allah - through showing them that the rulings applied to His Awliya' applies to them in spite of their being His

enemies and gathering them with the believers in the Hereafter though they are liars and disbelievers until He separates them from the believers while mocking at, taunting, flouting and deceiving them. If mockery, cunningness, and deception were to mean what is mentioned above without the least injustice on His Part, this would be the meaning in all cases when the manner characterizing mocking and the likes are as stated." (End of quote)

Al-Hafizh Ibn Kathir (may Allah be merciful with him) said in his commentary on Allah's (Exalted be He) saying, ﴿ On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" ﴾ Ibn Abu Hatem said, "My father told us that `Abdah Ibn Sulayman told us that Ibn Al-Mubarak told us that Safwan Ibn `Amr told us that Sulaym Ibn `Amir said: "We went out with a funeral at the gateway of Damascus, accompanied by Abu Umamah Al-Bahily. When the funeral prayer was performed and they were burying the deceased (person), Abu Umamah said, 'O people, you are here in a place where you share good deeds and evil deeds each morning and evening. However, you are about to move away from here into another abode (referring to the grave); the abode of loneliness, the abode of darkness, the abode of worms, and the abode of narrowness, except that which Allah has made it spacious. Next, you will move from it into the spots of the Day of Resurrection. You will be at some of these spots when a Command from Allah comes upon the people, and then some faces will become white and some faces will become black. Thereupon, you will move into another abode where thick darkness will come upon the people. Then, the light will be divided; the believer will be given a light while the disbelievers and the hypocrite will be given nothing. The example of such case is given by Allah (Exalted be He) in His Book as He says,﴿ Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light. ﴾Hence, the disbeliever and the hypocrite will not be guided by the light of the believer, just as

the blind person is not guided by the sight of the seeing person. In turn, the hypocrite men and women will say to the believing people,﴿ Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" ﴾This is the trick with which Allah deceives the hypocrites, as He says,﴿ the hypocrites seek to deceive Allâh, but it is He Who deceives them. ﴾Thus, they will return to the place where the light was divided, and there they will find nothing. Hence, they will go back to them (the believers) to find that a wall has been set up between them with a gate therein,﴿ Inside it will be mercy, and outside it will be torment. ﴾Yet, Sulaym Ibn `Amir says, "The hypocrite remains deceived until the light is divided and Allah distinguishes between the hypocrite and the believer". Then, he said: My father told us that Yahya Ibn `Uthman told us that Ibn Haywah told us that Arta'ah Ibn Al-Mundhir told us that Yusuf Ibn Al-Hajjaj reported to us on the authority of Abu Umamah who said, "On the Day of Resurrection, Allah will send darkness; no believer or disbeliever could see the palm of his hand until Allah sends the light to the believers (in amounts) parallel to their deeds. Then, the hypocrites will follow them and say,﴿ Wait for us! Let us get something from your light! ﴾However, Al-`Awfy, Al-Dahhak, and others reported from Ibn `Abbas: While people are in darkness, Allah sends a light and when the believers see the light, they head for it. This light is a guide from Allah to Paradise. Then, when the hypocrites see that the believers have gone ahead, they follow them. Yet, Allah drowns the hypocrites in darkness, and then they say,﴿ Wait for us! Let us get something from your light! ﴾We were with you in the worldly life. The believers reply, "Go back to your rear; to the darkness whence you have come, and seek the light therein!" (End of the words of Al-Hafizh Ibn Kathir).

It is evident from what Ibn Jarir and Ibn Kathir (may Allah be merciful with them) mentioned that mocking at, deceiving, plooting against the disbelievers and the hypocrites

are interpreted according to the literal meaning, as they do not need allegorical interpretation. For it is the right of Allah, a just punishment on them which is repaid to them in kind (of their deeds), in a way that befits Allah (Exalted be He). However, it is not similar to what has been committed by His enemies, since Allah's (Exalted be He) Attributes and Actions befit Him, and they are all Right and Just. Yet, no one knows their nature except Allah (Exalted be He). Indeed, people know of them what He (Glorified and Exalted be He) has informed in His Glorious Book or through His trustworthy Prophet (may the best of peace and blessings be upon him from his Lord).

A Scholar is Noted for His Conformity with the Qur'an and Sunnah

Al-Sabuny reported in his sixth article as well as in some of his previous articles from Shaykh-ul-Islam, Ibn Taymiyah (may Allah be merciful with him) that "Scholars are the Advocates of `Ulum-ul-Din (sciences of the religion) and Al-Asha`irah are the Advocates of Usul-ul-Din (principles of the religion). (End of quote).

He then added that the saying is quoted from the fourth volume of Al-Fatawa. Yet, referring to Al-Fatawa, (vol. 4, p. 16), it was discovered that the saying belongs to Jurist Abu Muhammad and not to Shaykh-ul-Islam. Thus, the mistake of Al-Sabuny as regards the misquotation becomes manifest. Supposing his words is true, they do not prove that Al-Asha`irah are not to be condemned for their mistakes. For the Shar`i rule - which is pointed out by Shaykh-ul-Islam Ibn Taymiyah (may Allah be merciful with him) and other scholars - dictate that a scholar is praised for the matters in which he conforms to the Qur'an and the Sunnah and is condemned for things in which he disagrees with the Qur'an and the Sunnah. This saying of Shaykh-ul-Islam (may Allah be merciful with him) is the truth, which is adopted by Ahl-ul-Sunnah Wal-Jama`ah for Al-Asha`irah and others are to be praised for what they stated and wrote in support of truth in Usul-ul-Din as well as in other fields but they are blamed for their mistakes out of the affirmation of the truth and in refutation of falsehood, so that less enlightened people would not be confused. It is Allah Alone whose help we seek.

Al-Sabuny stated in his sixth article, "It is reported in the authentic Hadith that❨ 'Three are from the roots of faith; to refrain from (harming) whoever says: 'There is no god but Allah', and not to declare him a disbeliever because of a sin, and belief in decrees' ❩or words to that effect. (End of quote)

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Consulting the reliable collections of Hadith reveals that it is very weak (Da`if), and Al-Suyuty referred to it in Al-Jami` with the sign of Da`if.It is also reported by Abu Dawud from Yazid ibn Abu Nushbah from Anas (may Allah be pleased with him) but Yazid is an unknown person as stated in Al-Tahdhib Wa Al-Taqrib. Al-Manawy said in Fayd Al-Qadir, "No one of the authors of the Six Hadith Compilers, except Abu Dawud, reported from Yazid ibn Abu Nushbah, who is unknown, as stated by Al-Mezy and others.

Thus, it becomes clear that the affirmation by Al-Sabuny that it is an authentic (Hadith) is incorrect. Rather, it is more appropriate to say about the likes of this hadith, "Ruwiya i.e. narrated" from the Prophet (peace be upon him)" using the formula of weakness "Ruwiya i.e. narrated" as the scholars state in their narration of the Da`if hadiths. Al-Sabuny, however, did not cite its wording as it was mentioned. Here is, dear reader, the wording of itthrough the narration of Abu Dawud for more benefit, "Sa`id ibn Mansur from Abu Mu`awiyah from Ja`far ibn Burqan from Yazid ibn Abu Nushbah from Anas ibn Malik who said that Allah's Messenger (peace be upon him) said,❨ "Three are of the fundamentals of faith: (I) Refraining from (harming) whoever says: 'There is no god but Allah', and abstaining from declaring a person a disbeliever because of a sin and from regarding him not Muslim because of a deed. (II) Jihad (striving for Allah's Cause) shall continue since Allah sent me as a prophet until the last of my Ummah (nation) fight the Dajjal (Antichrist), neither the tyranny of a tyrant nor the justice of a just one may cease it. (III) The belief in decrees." ❩(End of quote)

The meaning indicated by the hadith is referred to in other authentic hadiths, and acknowledging its meaning is the belief of Ahl-ul-Sunnah Wal-Jama`ah, as they believe that whoever testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, adheres to its meaning and abstains from what invalidates Islam, we should refrain from harming them and his affairs are with Allah (Glorified and Exalted be He). This is in line with the Hadith of the Prophet (peace be upon him)related by the Two Shaykhs (Al-Bukhari and Muslim)from Ibn `Umar (may Allah be pleased with them both):❨ I have been commanded to fight against people till they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform the Prayer, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah (may He be Glorified and Exalted). ❩Another belief of Ahl-ul-Sunnah is that the Muslim

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is not to be declared a disbeliever if he commits one of the sins that do not rise to disbelief or be expelled from the fold of Islam through one of the acts that do not make him a polytheist unlike the view of Al-Khawarij (separatist group that believes committing a major sin amounts to disbelief). Allah (Glorified and Exalted be He) says,❨ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ❩

It seems as if Al-Sabuny mentions this hadith to draw the conclusion that it is obligatory to avoid engaging in talk about Al-Asha`irah and exposing their mistakes and, likewise, the mistakes of other Islamic sects. The case is not as he alleged, since the mentioned hadith - taking it as authentic - does not indicate the legitimacy of refraining from exposing the mistakes of those who disagrees with what is right. It does not prove abandonment of enjoining good and forbidding evil or of exposing the mistakes of mistaken peoples and the errors of erring parties of Al-Asha`irah and others. Rather, all the proofs from the Qur'an and the authentic Sunnah imply the obligation of enjoining good and forbidding evil, repudiating the claims of those who disagree with the truth, and guiding them to the straight path, so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after clear evidence, and those who were to live (i.e. believers) might live after clear evidence, as was indicated above. Yet, the meaning of the hadith - in case it is authentic - is to refrain from fighting those who declare Islam and utter the Kalimah of Monotheism (La ilaha illa-Allah)

until their affairs are reviewed afterwards, and to treat them in the way they deserve according to legal evidence. This is indicated by other authentic Hadiths to which we have already referred above. Allah (Exalted be He) is the Guide to success, and He (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). Indeed, there is no might or power but with Allah.

Finally, all Praise is due to Allah. May Allah's Peace and Blessings be upon His servant, Messenger, and Trustee over Revelation, Chosen servant, the Imam of Mujahids, and the Prophet of the Lord of the Worlds our prophet Muhammad, and upon his family, Companions, and those who follow his way and guidance until the Last Day.

Explanation of the Ayah whose meanings say: ﴾ The Hand of Allâh is over their hands ﴿

From `Abdul `Aziz Bin `Abdullah ibn Baz to the respected brother, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

With reference to your Fatwa request registered in the Department of Scholarly Research and Ifta' no. 3137 dated 11/7/1408 A.H., it reads: We attended a Tafsir (exegesis of the meanings of the Qur'an) seminar held in a Masjid (mosque) called Abu Al-Haytham ibn Al-Tayhan and located in Salibiayh district in Kuwait. The Shaykh interpreted the Saying of Allah (whose meanings translated as):﴾ The Hand of Allâh is over their hands. ﴿He said that this Ayah has more than one meaning. It can be Allah's Help given to them, Allah's Power with them, or Allah's Knowledge of their conditions and intentions. After the seminar finished, one brother told the Shaykh that his interpretation of this Ayah goes against `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) and complies with the views of Asha`irah (a Muslim group that bases its creedal issues on logic). The Shaykh was annoyed and replied that Al-Mawardy and Ibn Kathir mentioned this interpretation in their books. The man corrected him saying that Ibn Kathir did not state that, but it is Al-Mawardy who advocated Asha`irah. The debate heated and people behaved aggressively labeling the man a Christian and Buddhist and they were about to beat him but some protected him. Allah knows that this man wanted to explain the truth out of his jealousy for the Muslim `Aqidah and the impermissibility to delay the declaration beyond the time of need. The man suggested that the issue be referred to you and they agreed. Would you please enlighten us. May Allah reward you the best. Waiting for your reply.

Please be informed that our creed is to affirm Allah's Attribute of having a Hand and the other attributes stated by Him in His Noble Book or by His Messenger Muhammad (peace be upon him) in the purified Sunnah. However, this Hand is such as befits Allah's Majesty without Takyif (descriptive designation of Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation) or Tahrif (distortion of the meaning) or Ta`til (negation of the meaning or function of Allah's Attributes). We believe that there is nothing like Him; and He is the All-Hearer, the All-Seer. We do not deny any of His Attributes with which He described Himself. We do not change the words from their (right) places. We do not discuss the nature of His Attributes, or liken His Attributes to those of His creation, because there is nothing that can be compared to Him, and He has no peer, equal or rival. Just as He (Glorified be He) has a true "Self" which is not similar to that of His creatures, He does not resemble any of His creatures in any of His Attributes. Confirming the Attributes of the Creator does not entail comparing them to those of the created. This is the doctrine of the Salaf (righteous predecessors) including Sahabah (Companions of the Prophet), Tabi`un (Followers, the generation after the Companions of the Prophet) and their followers from the best three generations of Islam and their successors to this day.

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him) stated: More than one scholar reported that the Salaf unanimously agreed that the literal meanings of the Attributes of the Creator (Glorified and Exalted be He) should be accepted according to their apparent implication without any Takyif or Tashbih to the created. Discussing the Attributes comes under the heading of discussing the Divine Self. Whatever is said about the Divine Self, the same can in all respects be said about the Divine Attributes. If the Self is affirmed to exist without descriptive designation, the same applies to the Attributes. We affirm the existence of every Attribute without describing its manner. We say that Allah (Exalted be He) has a Hand and Eyes, but we do not say that His Hand implies Power and His Hearing implies having knowledge. Then he (may Allah be merciful to him) quoted as evidence affirming Allah's Attribute of having a Hand the following Ayah:﴾ The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. ﴿Allah (Exalted be He) also has said to Iblis (Satan):﴾ What prevents you from prostrating yourself to one whom I have created with Both My Hands. ﴿He (Glorified be He) also says:﴾ They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. ﴿

Allah (Glorified be He) also says:﴾ Blessed be He in Whose Hand is the dominion ﴿Allah (Glorified be He) also says:﴾ In Your Hand is the good. Verily, You are Able to do all things. ﴿Then in commentary on these Ayahs, Ibn Taymiyyah (may Allah be merciful to him) said: These Ayahs mean that Allah (Exalted be He) has two Hands in a manner which suits His Majesty and that He created Adam with them unlike the angels and Iblis. Also, Allah (Exalted be He) will grasp the earth and fold the heavens in His Right Hand and that His both Hands are widely outstretched. The word outstretched implies generosity and free giving, for acts of generosity are often with the hand stretched out, whereas when holding back the hands are clasped close to the neck, as Allah (Exalted be He) says:﴾ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. ﴿

Conventionally, when someone is described as having widely outstretched hands, it is understood that the person has hands in a true literal sense. Ibn Taymiyah (may Allah be merciful to him) stated that the plural

form of hand, i.e. hands is used to imply neither bounty nor power. Using the singular form to express numerous things or the plural form to express one thing is baseless in the Arabic language in which the Qur'an was revealed. Thus, Hands in His Saying:(...to one whom I have created with Both My Hands)cannot mean power because the latter is one attribute. It is incorrect to use the plural form (hands) to express one thing (power). Nor do they imply bounty because we cannot use two hands to denote Allah's Bounties which are countless. Then he (may Allah be merciful to him) quoted evidence from the Sunnah that affirms Allah's Attribute of having a Hand. The Prophet (peace be upon him) said:(The just will be with Allah on pulpits of light on the right Hand of the Most Merciful (Glorified and Exalted be He), and both His Hands are right - those who are just in their judgment and are fair with their families and those of whom they are in charge.)(Related by Muslim) He (peace be upon him) also said:(Allah's Hand is full; never diminishes no matter how much is given, generously and unceasingly spending, night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand.

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His Throne was over the water; and in His Other Hand there is the Balance; He raises and lowers (whom He wills).)(Related by Muslim) It is also reported in the Sahih (Authentic Hadith Book) on the authority of Abu Said Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said:(The earth will be one single bread on the Day of Resurrection which the Almighty will turn in His Hand as one of you turns a loaf while on a journey.)It is also reported in the Sahih on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said:('The Lord (Glorified and Exalted be He) will take in His Hand His heavens and earth and say, 'I am Allah - the Prophet (peace be upon him) clenched and opened his fingers (and continued narrating) - I am the King.' So much so that I looked at the Minbar (pulpit) and saw it moving underneath the Messenger of Allah (peace be upon him) and thought that it would cause him (peace be upon him) to fall.)According to another narration:(While on the Minbar (pulpit), the Prophet (peace be upon him) recited the Ayah:(They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!)He (peace be upon him) said, 'Allah - glorifying Himself - will say: I am the Almighty.')It is also reported in the Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:(Allah will hold the earth and fold the Heaven in His right Hand, and say, 'I am the King! Where are the kings of the earth?')Another authentic Hadith says:((When Allah created Adam) Allah, keeping His Two Hands closed, said to him (Adam), 'Choose whichever you will.' Adam said, 'I choose the Right Hand of My Lord and both Hands of my Lord are blessed.' Then Allah spread out His Hand, and there were Adam and his offspring.)

It is reported in the Sahih:(When Allah created the creation He wrote with His Hand on Himself: Verily, My Mercy overcomes My Wrath.)It is also reported in the Sahih:(There was an argument between Adam and Moses, in which Adam said to Moses, 'You are Moses! Allah chose you (above mankind) by His speaking (to you) and wrote with His own Hand the Torah for you.' Moses said, 'You are Adam! Allah has created you with His Hand and breathed into you the soul He created for you.')It is reported that Allah (Exalted be He) says:(By My Majesty and Glory, I will not make the righteous offspring of those whom I created with My Hands like those (other creatures) to whom I said, 'Be' and they were.)It is reported in the Sunan (Hadith compilations classified by jurisprudential themes):(Allah created Adam and wiped his back with His Right Hand,

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and brought forth from it an offspring, saying, 'I have created these for Paradise and the deeds of the people of Paradise they will be doing.' He then wiped his back and brought forth from it an offspring, saying, 'I have created these for Hellfire, and the deeds of the people of Hellfire they will be doing.')Shaykh-ul-Islam stated that these Hadiths and others stand as decisive texts closed to Ta'wil (allegorical interpretation). They were accepted and authenticated by the Muslim Ummah. The Qur'an and Sunnah many times mention Allah's Attribute of having a Hand including that He (Exalted be He) created with His Hand, His Hands are widely outstretched and the dominion is in His Hand. Also, the Sunnah is replete with mention of this attribute. It is impossible that the Messenger of Allah (peace be upon him) and the Imams omitted to explain to people that these texts do not imply the apparent meaning or should not be interpreted in the literal sense. That this continued until Jahm ibn Safwan came a long time after the era of Sahabah to explain to people what was revealed to their Prophet (peace be upon him)! Then Bishr ibn Ghiyath followed his path as well as others accused of hypocrisy imitated him. The Prophet (peace be upon him) taught us everything; even how to make Istinja' (cleansing the private parts with water after urination or defecation). He (peace be upon said) said: I have left nothing which can lead you to Paradise except that I explained it to you. I have left you on white (clear) proof; its night is like its day. None shall deviate from it after me except that he is destroyed. It is illogical after that the Prophet (peace be upon him) would ignore the claim that apparent meanings of the texts contained in the Book and Sunnah imply Tajsim (anthropomorphism) and Tashbih and that whoever believe in the apparent meanings is misguided without explaining or manifesting the truth. It is also impossible that the Salaf say we should pass these texts as they were revealed while they intend the metaphorical meaning. If they had implied metaphorically certain attributes, the Arabs would have realized this. Persians and Romans cannot be more knowledgeable of Arabic language than the sons of Muhajirun (Emigrants from Makkah to Madinah) and Ansar (Helpers, inhabitants of Madinah who supported the Prophet). End of Quote. Brief summary from Majmu` Al-Fatawa, vol. 6, pp. 351-373. In the light of what is mentioned, it is clear for everyone that what this young man said is the truth.

We ask Allah to guide us all to do the right thing in deeds and words for He is All-Hearer and Responsive. As-salamu `alaykum warahmatullah wabarakatuh!

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Islam: Acreed, Statement, and Deed

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet; our Prophet and Imam, Muhammad, upon his household and Companions.

In issue no. 1590, dated December 17, 1983, of Al-Nadwa Journal, the editor published an article titled, "These Islamic Pages". In this article, he stated, "Almost all journals here and in most of the Islamic countries persist in devoting some pages or columns to talks on Islam every now and then. Well, why (is that)? Are not the people Muslims who testify that there is no god but Allah and that Muhammad is His Messenger, even if in word? Do they not heartily believe that they are Muslims and carry birth certificates and identity cards that say they are Muslims?! (Surely, the answer is yes) even, the constitutions of almost all their countries state that their religion is Islam. Why then do they talk much about Islam? What is the objective of these journals or these pages? Do they call for Prayers? The mosques are full with praying persons who know well how to straighten the lines and who reply to the Imam 'our lines are straightened'. Is it a call, for example, for Hajj? Indeed, most of the Muslims hasten to perform Hajj and Allah is more aware of intentions. Is it a call for Zakah? Indeed, many of them pay Zakah, voluntarily or involuntarily. Verily, Islam about which people talk much implies all these pillars. Yet, it implies them as rules upon which is based a whole system of life; life with all of its activities, values, and visions that clarify that Islam in essence is

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a life system that is built on a special conception of life with all of its values. On this sound basis, all the systems of government, economy, education, morality, and international relations between the Muslim country and the rest of the world are established. Moreover, Da`wah to Islam must run according to this conception alone and - in shaa' Allah - we will try to make this page conform to such conception. Here, we invite the readers, when they write to us to take this conception into consideration and through this view". All these are the words of the editor as published in Al-Nadwa Journal.

Seeking guidance from Allah, I says: It is deeply odd and strikingly strange that a well-known writer in Um Al-Qura (Mother of Towns: Makkah) - the cradle of revelation where the rise of the sun of the Message (Islam) began - daringly sets out to publish in a famous journal an article which - in content - invites people to turn away from their religion. It invites them not to propagate its advantages, call for it, or even warn against opposing it. He disapprovingly wonders, "Are not all the people Muslims ... etc." and calls the people to be contented with sheer verbal expression of their religion, and - worse than that - even to be merely contented with Islamic names, such as Muhammad, `Abdullah, `Abdul-Rahman, and the likes, and with a birth certificate and inner beliefs. He even calls for less than that, namely, affiliation with a country which claims that its constitution is Islam. Glorified be Allah! How did he stoop to this abyss of ignorance and go to the extreme by disregarding Islam through his article though he is aware of the activeness of preachers in calling for their false religions and destructive ideologies such as Baathism, socialism, and communism? They devote their efforts to focus and highlight their merits and spend huge amounts of money in support of such paths that lead to Hell!

O editor! Have you been so absentminded to write such a heinous article about the religion

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of Islam, which is the best of religions and the dearest to Allah. It is a religion and a state, worship and Jihad, a sword and a Mushaf (a copy of the Qur'an), and a culture and a (form of) government. It is the way of reforming life and the Hereafter and of bringing about happiness for individuals and communities, both in the present and future life. A religion that has these merits is undoubtedly worthy of calling for and promulgating its advantages through famous journals, magazines, and periodicals, on pulpits, and in all festivities and meetings. Is it not worthy devoting efforts and money to call for it and urging people to embrace it, take it as a judge, and uprightly adhere to it along with disclosing the falsehood of other religions and ideologies. Has not the Glorious Qur'an, which is greatest of all scriptures and the noblest of all constitutions, commanded calling for Islam and propagating its advantages, restricted prosperity to those calling for it, and judged that its people are the best of peoples ever raised up for mankind due to their belief in it and calling for it. Yet, if you (the editor) forget that, listen to Allah's (Glorified and Exalted be He) saying,﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾In this noble verse, Allah (Exalted be He) reveals that the true and perfect followers of the Prophet (peace be upon him) are those who call to His Way with sure knowledge. This way is Islam, which you denied that its people call for it. Allah (Glorified and Exalted be He) says,﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾In this verse, Allah (Glorified and Exalted be He) commanded His Prophet (peace be upon him) to call for Islam and to argue for it in a way that is better. You and readers know that whenever a religion or an ideology is neglected and left without calling for it, it fades and dies. If this were to mean anything, it indicates that its follwoers turned away from it and lost their

interest in it. How dare you ignore any sense of honor and of Arabism and write such an article that

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embodies a call to abandon Islam, turn away from it, and cease to mention it in circulating journals. What is the value of a religion like that!! Glorified be Allah! How great is Islam! Indeed, Allah is Greater and more Exalted and His Religion is thereby Greater and Weightier than what you mentioned, editor.

Allah (Glorified and Exalted be He) says,﴾ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴿He (Glorified be He) also says,﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴿He also says,﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿O editor and readers, reflect upon these verses! See how the Lord (Glorified and Exalted be He) decreed success for callers to Allah and destined them to be the best of peoples for none is better than them in speech! However, the writer of the article warns against their approach, criticizes their way, and disapprovingly wonders at them. Let us thus ponder whether Allah (Glorified and Exalted be He) is pleased with the Muslims for mere carrying of Islamic names or belonging to an Islamic country or He demanded belief and action, which entail success, prosperity, and happiness in worldly life and in the Hereafter, from the Muslims. Indeed, the matter is crystal clear; it is as clear as broad daylight. However, it is as Allah (Glorified and Exalted be He) says,﴾ Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. ﴿Had it not been for the fear that some ignorant people may be deceived by the article and its author, we would not have been entitled to refute his claims, since the falsity of his claims is manifest to all who come upon it of the common Muslims, not to mention the cultured among them. We ask Allah to guide the author and to direct us and him to sincere repentance.

It is worth noting that he claimed at the end of the article, after he mentioned Prayer, Zakah and Hajj, that,

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"Verily, Islam embodies all these pillars. Yet, it implies them as rules upon which is based a whole system of life; life with all that is in it of activities and with all that it includes of values and visions which clarify that Islam in essence is a life system that is built on a special conception of life with all that is in it of values. On the basis of this sound conception, all the systems of government, economy, education, morality, etc. "

A: We say to this author that if Islam is a religion that embodies these bases and that is fit to regulate life in all its aspects, then how could you deny his people's calling for it and propagating its advantages, and claim that people are Muslims, even if by the mere name. In case the mere name is sufficient for (a person to be) a Muslim, then these objectives and bases referred to above would not be fulfilled. Such is an odd claim and weird paradox, or a matter of confusion and deception. Why did you not mention that it is a religion on which the uprightness of our affairs in worldly life and in the Hereafter, and which pleases its followers in this life and in the Hereafter? Why did you restrict it to this life only? Do you think that this religion came only to redress (the affairs of) worldly life without having a connection with the Hereafter? Surely, the case is so clear that it needs no further detail. Besides, those with the minimum knowledge about Islam know that it is a viable system that encompasses everything that brings about happiness for humanity in this life and in the Hereafter. However, deficiency befalls some people due to their lack of knowledge about it or to their failure to apply its rulings. Undoubtedly, past and recent realities testify to this fact and make it clear for whoever contemplates the conditions of the Muslims during the early era of Islam and after. So, beware Allah, writer, call yourself to account, turn to your Lord in repentance, and go back on your mistakes, since return to the right is a virtue; rather, an inevitable obligation. Returning in the right is also better for you both in the present life and in the Hereafter than to persist in falsehood. I ask Allah to direct me, you and the rest of the Muslims to that which pleases Him, and to guide us to His Way. He is indeed the Greatest of all those asked and the help of Him Alone is to be asked for. There is no power or might but with Allah Alone. Allah Alone is Sufficient for us, and He is the Best Disposer of affairs (for us). May the peace and blessings of Allah be upon His Slave and Messenger, Muhammad, upon his household and upon his Companions.

Some important general advice

Praise be to Allah Alone. Peace and blessings be upon the Seal Prophet, upon his household, and his Companions

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to whoever reads this of the Muslims. May Allah guide me and them to comprehension of religious knowledge and conduct me and them along His Straight Path.**

May Allah's Peace, Mercy, and Blessings be upon you.

This advice intends to draw attention to some abominable acts ignorantly committed by many people as a result of Satanic temptation and corruption of their minds and thoughts in submission to the whim of those who commit it.

Among these acts is that which I was informed about; that some people call others to worship them, alleging things that could delude the common people into the belief that they could dispose of the affairs of the universe or that they are qualified to be invoked in order to benefit or to harm. Such an act on the part of those aberrant people is an imitation of Fir`aun (Pharaoh) **and the likes of evil disbelievers, since Allah Alone - and none else - deserves `Ibadah (to be worshipped) due to His Omnipotence, Prescience, and not being in need of any of His creatures. For worship of Allah Alone is the purpose of sending Messengers and Books and for which Allah created the jinn and mankind and legislated Jihad. Allah (Exalted be He) says,** ﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾ **He (Glorified and Exalted be He) also says,**

﴿ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴾﴿ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴾ **He (Glorified be He) also says,** ﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾ **Allah (Glorified be He) also says:** ﴿ "And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)." ﴾ **Allah (Glorified be He) also says:** ﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾ **He (Glorified and Exalted be He) also says,** ﴿ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴾ **Allah (Glorified be He) also says:** ﴿ But the Messiah ['Isâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴾ **Allah (Glorified be He) also says:** ﴿ They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." ﴾ **Allah (Glorified be He) also says:** ﴿ And your Lord has decreed that you worship none but Him. ﴾ **It is evident in these Ayahs (Qur'anic verses) and others that worshipping other than Allah or associating any one else with Him in worship such as prophets, Awliya' (pious people; sing. Waliy), idols, trees, or stones, means associating others with Him (Glorified and Exalted be He) in His Divinity. This contradicts the belief in the Oneness of Allah for the sake of which He has created the jinn and mankind and sent Messengers and Scriptures to explain and call for it. Such is the meaning of "La Ilah Illah Allah." It means no one other than Allah (Exalted be He) is truly worthy of being worshipped. Hence, it disproves worship of other than Allah and establishes it for Allah Alone, as**

Allah (Exalted be He) says, ﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾ **This is the essence of the religion and the basis of the creed without the validity of which, acts of worship are invalid since Allah (Exalted be He) says,** ﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴾ **He (Exalted be He) also says,** ﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾ **Due to this grave matter, Allah (Exalted be He) sent Messengers and Scriptures to explain monotheism, call for it, and warn against worshipping anyone other than Him (Exalted be He). Allah (Glorified and Exalted be He) says,** ﴿

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).” ﴿ **He (Exalted be He) also says,** ﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿ **He (Glorified and Exalted be He) says,** ﴾ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things). ﴿﴾ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه وسلم) am unto you from Him a warner and a bringer of glad tidings. ﴿ **He (Exalted be He) also says,** ﴾ This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed. ﴿ **There are many verses to the same effect.**

It is reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that ﴾ The Prophet (peace be upon him) was asked which sin is gravest in Allah's sight? He (the Noble Prophet) replied, "That you associate a partner with Allah, while it is He Who has created you." ﴿ **A partner is a peer and an equal. So, whoever invokes, deifies, calls for help, makes a vow to or devote any act of worship to other than Allah, be he a Prophet, a Waliy, a king, a jinni, an idol, and so on, he is associating others with Allah in His Divinity, since worship of**

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Allah Alone is due to none other than Him. According to the Sahih Hadith, the Prophet (peace be upon him) said, ﴾ O Mu`adh! Do you know what the right that Allah has upon His servants and what the right the servants have upon Allah? I (Mu`adh) replied, "Allah and His Messenger know best!" He (the Noble Prophet) said, "Verily, the right of Allah over His servants is that they should worship Him, and associate nothing with Him (in His Divinity), while the right the servants have upon Allah is that He would not torture him who associate nothing with Him". ﴿ **Indeed, Allah has created the jinn and mankind for this great matter, namely, believing in His Oneness, worshipping him Alone, and renouncing partners, peers and equals. May He be Exalted; there is no god but Him and no Lord other than Him. Thus, whoever calls people to worship him or alleges that he deserves to be worshipped, would then be a disbeliever who must be invited to repent or, if he refuses to do so, should be killed by the ruler, since the Prophet (peace be upon him) said,** ﴾ If somebody (a Muslim) discards his religion, kill him. ﴿ **(Related by** Al-Bukhari). **It is an act of manifest aberration and gross ignorance to believe in what diviners, foretellers, geomancers, astrologers, sorcerers and augurs tell about the Ghayb (the Unseen). Undoubtedly, this is an abominable act and a branch of disbelief, as the Prophet (peace be upon him) said,** ﴾ He who visits a diviner and asks him about anything, his Prayers extending to forty nights will not be accepted. ﴿ **(Related by** Muslim **in his Sahih Book of Hadith).** ﴾ It is authentically established that the Prophet (peace be upon him) forbade going to and asking fortunetellers (about the future). ﴿ **Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) narratedthat the Prophet (peace be upon him) said,** ﴾ If anyone resorts to a diviner and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him). ﴿ **The Hadiths bearing the same meaning are numerous. The Muslims are obliged to avoid asking foretellers, diviners, and all sorcerers, along with all those interested in foretelling matters of the Ghayb and those manipulating the minds of the ignorant people and confusing the Muslims. Matters of the Ghayb are known only to the One Who knows the unknown as well as the innermost secrets of the breasts. Even His Messengers and Angels know nothing about matters of the Ghayb except things which He (Exalted be He) tells them. Allah (may he be Exalted) says,** ﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." ﴿ **Allah (Glorified and Exalted be He) commanded His Prophet (peace be upon him) to inform the people,** ﴾ Say (O Muhammad صلى الله عليه وسلم): "I don’t tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" ﴿

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Allah (Exalted be He) also says, ﴾ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." ﴿ **These verses and others prove that Allah's Messenger (peace be upon him), being the greatest and best of all prophets, did not know the Ghayb. What would be the case then with other creatures? So, whoever believes that he knows the Ghayb or that any creature does, he would be fabricating a lie against Allah, going a stray, and disbelieving in Allah (Exalted be He). Hence, matters of the Ghayb are among the things whose knowledge is confined to Allah. He (Exalted be He) says,** ﴾ Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things). ﴿ Ibn Mas`ud said, **Everything is given to your Prophet (peace be upon him) except for five (things):** ﴾ Verily Allâh, with Him (Alone) is the knowledge of the Hour ﴿. Ibn `Abbas said, **"These five matters are known to none other than Allah (Exalted be He) even the close Angel and the sent Prophet do not know them. Thus, whoever claims that he knows about any of them disbelieves in the Qur'an as he would be contradicting it. Besides, the prophets undoubtedly know much of the Ghayb through Allah's revealing it to them.**

Believing in the Unseen is one of the principles of Faith and one of the traits of the sincere believers, while claiming to know the Ghayb and foretelling matters of the Unseen are among the characteristics of the aberrant fortunetellers who deviate from right guidance, and of the

augurs, sorcerers, and diviners who wander from the Straight Path and lead astray others of the unenlightened Muslims, as Allah (Exalted be He) says, ﴾ And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. ﴿ **It is also authentically reported that the Prophet (peace be upon him)**

said, ﴾ The keys of the Ghayb are five. Then he recited Allah's (may He be Exalted) saying, ﴾ Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain ﴿ ﴿ **It is the duty of religious scholars to remind people of the grave mistakes they commit regarding this matter and other matters, since they will be held accountable for them before Allah on the Day of Resurrection. Allah (Exalted be He) says,** ﴾ Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing. ﴿ **Likewise, the belief that** Banu Hashim **will have their sins forgiven, no matter what they might do. Such (belief) involves crass ignorance and extreme aberration. Indeed, Allah (Exalted be He) does not look to honorable lineage or noble ancestry, but He rather looks to hearts and deeds. Thus, whoever complies with His commandments, avoids His prohibitions, adheres to piety and keeps away from sins and misdeeds, is honorable in the sight of Allah, whether he is an Arab or a non-Arab, or from** Banu Hashim **or not. Indeed, honorable lineage and noble ancestry avail no one, as Allah (Exalted be He) says,** ﴾ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. ﴿ **The Prophet (peace be upon him) said,** ﴾ Verily Allah does not look to your faces and your wealth but He looks to your hearts and to your deeds. ﴿ **He also said,** ﴾ Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. ﴿ **For example,** Abu Talib - **who was the Prophet's (peace be upon him) uncle - benefited nothing by his kinship to the Prophet (peace be upon him) or by his noble ancestry. Rather, the Prophet (peace be upon him) was keen to make him testify that "there is no god but Allah" so that he could intercede on his behalf with Allah. Yet, he (Abu Talib) did not, since Allah (Exalted be He) predestined him to die believing in the religion of his fathers and ancestors; polytheism and idolatry, and forbade His Prophet to ask forgiveness for him, saying,** ﴾ It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin ﴿ **He also told (people) that the Prophet (peace be upon him) can not guide anyone unless Allah guides him, saying,**

﴾ Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills. ﴿ **The same applies to** Abu Lahab - **who was an uncle of the Prophet (peace be upon him) - who died adopting disbelief, and Allah sent down a surah regarding him that will continue to be recited until the Day of Resurrection, namely** ﴾ Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he! ﴿ **The true criterion is adherence to what is mentioned in the Glorious Qur'an and the Purified Sunnah by word and deed, while the noble lineage is of no avail, as the Prophet (peace be upon him) said,** ﴾ He who lags behind in doing good deeds, his noble lineage will not make him go ahead. ﴿ **He also said,** ﴾ O people of Quraysh, purchase your selves from Allah, for I cannot avail you against Allah at all. ﴿ **He said so to his uncle,** Al-`Abbas, **his aunt** Safiyyah, **and his daughter** Fatimah. **If noble lineage were to avail any one, it would have availed those (aforementioned).**

Another abominable matter, of corrupt belief and extreme aberration, is that some foolish and ignorant people believe that some of the witless, aberrant, and misleading polytheists could cure the sick (among them), drive harm away from and bring benefit to them. We seek refuge with Allah against such blindness and aberration which contradicts the belief in Allah as the Benefactor, the Bringer of Harm, the Sustainer, the Giver of Life, the Bringer of Death, the Disposer of Affairs, and the Omnipotent. Exalted and High be He from the great falsehood fabricated by the aberrant liars. Allah (Exalted be He) says, ﴾ And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour ﴿ **Whoever believes that anyone could profit or harm or cure him without Allah's Leave, would then be disbelieving in Allah, His Book, His Angels and His Messengers. He (Exalted be He) says to the noblest of His creatures** ﴾ Say: "It is not in my power to cause you harm, or to bring you to the Right Path." ﴿ ﴾ Say (O Muhammad صلى الله عليه وسلم): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him. ﴿ ﴾ (Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism) ﴿ **and,** ﴾ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. ﴿ **Allah's Messenger (peace be upon him) also said,** ﴾ If you (have to) ask, ask of Allah; and if you seek help,

seek help from Allah ﴿ Indeed, the Prophet (peace be uopn him) possessed no power to benefit or to hurt himself or anyone else. This is more applicable for anyone other than him. Thus, whoever exceeds the limits in exalting a prophet, a righteous person, or a Waliy, raising him to the level of divinity, asking him - for example - for cure, support, sustenance or profit - this is then aberration and association of others with Allah in worship. So, the one who does so should be invited to repent; if he refuses, be killed. Such is the case with the one who takes intercessors between him and Allah, trusting in, invoking and asking (of) them, since he then disbelieves (in Allah), according to the consensus of scholars. Thus, the one who believes that anyone other than Allah, be it a prophet, a waliy, a jinni, a spirit, and so on, possesses the power to remove distress, fulfill a need, cure a disease, or drive away affliction, he then falls into a grave aberration and a fatal abyss of ignorance. He would be on the brink of a pit of Fire through his associating others with the Almighty Allah in His Divinity. The one who invokes any of the Awliya', righteous persons or the likes, seeking help from them, he then

associates them with Allah in worship. This is because no one possesses the power to help or profit other than Allah (Exalted be He). However, there is no restriction in calling the living, present, and capable person and asking for his help in what lies within his power of legally permissible matters, for this is not among the types of Shirk (associating others with Allah in His Divinity) according to the consensus of the Muslims. Allah (Glorified and Exalted be He) says regarding the story of Musa (Moses), ﴿ The man of his (own) party asked him for help against his foe ﴾ After all, there are other proofs from the Glorious Qur'an and the Sunnah to this effect, and Allah is the Guide to all success.

Another abominable act that some of the descendants of Banu Hashim claim that that no one is qualified for marriage with their women or men. Actually, this is a great mistake that involves abysmal ignorance, injustice to woman, and a practice that Allah and His Messenger have not allowed. Allah (Exalted be He) says, ﴿ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. ﴾

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He (Exalted be He) also says, ﴿ The believers are nothing else than brothers (in Islâmic religion). ﴾ Moreover, He says, ﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴾ and ﴿ So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another ﴾ Besides, Allah's Messenger (peace be upon him) said, ﴿ There is no preference of an Arab over a non-Arab, nor a non-Arab over an Arab, nor a white man over a black man, nor a black man over a white man, except (on basis of) Taqwa (piety). All men are from Adam and Adam is from dust. ﴾ He (peace be upon him) also said, ﴿ Behold! the posterity of my fathers, that is, so and so, are not my protectors. My protector is Allah and the righteous believing people. ﴾ (Agreed upon)

Again, the Prophet (peace be upon him) said, ﴿ If someone with a satisfactory standard of faith and good conduct comes to you seeking marriage, then give him (your daughter or sister) in marriage. If you refuse, that will lead to spread of great corruption in the land. ﴾ (Related by Al-Tirmidhy and others through a Hasan (good) chain of narrators).The Prophet (peace be upon him) married Zaynab bint Jahsh Al-Asadiyyah to Zayd ibn Harithah, his servant, and married Fatimah bint Qays Al-Qurashiyyah to Usamah ibn Zayd while he and his father were freed slaves. In addition, Bilal ibn Rabah Al-Habashy (a slave from Abyssinia) married the sister of `Abdur-Rahman ibn `Awf al-Zuhriyyah al-Qurashiyyah (of Quraysh). Abu Hudhayfah ibn `Utbah ibn Rabi`ah al-Qurashiy also married the daughter of his brother Al-Walid to Salim, his servant, who was a freed slave of a woman from the Ansar (Helpers, inhabitants of Madinah who supported the Prophet). It is worth noting that Allah (Exalted be He) said, ﴿ Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women) ﴾ Likewise, the Prophet (peace be upon him) married his two daughters, Ruqayyah and Um Kulthum to `Uthman and married Abu al-`As ibn ar-Rabi` to his daughter Zaynab, while both were from Banu `Abd Shams and not from Banu Hashim. Furthermore, `Aly gave his daughter Um Kulthum to `Umar ibn al-Khattab in marriage , while he was a `Adawy and not a Hashemite. Similarly, `Abdullah ibn `Amr ibn `Uthman married Fatimah bint al-Husayn ibn `Ali though he was an Umayyad and not a Hashemite while Mus`ab ibn al-Zubayr married her sister, Sukaynah, though he was not a Hashemite but from Asad clan,

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of Quraysh. Al-Miqdad ibn al-Aswad married Duba`ah Bint al-Zubayr ibn `Abdul-Muttalib, a Hashemite and cousin of the Prophet (peace be upon him), though al-Miqdad was a Kindiy and not a Hashemite. These multiple examples are intentionally quoted to illustrate the invalidity of the claim of some Hashemites of the prohibition of marrying a Hashemite woman to a non-Hashemite man or of the undesirability of it. Rather, what should be considered in such a case is his (the man's) religious competence. What distanced Abu Talib and Abu Lahab was their disbelief in Islam, while what brought Salman al-Farisy, Suhayb ar-Rumiy and Bilal al-Habashy was certainly belief, righteousness, piety, adherence to the Shari`ah, and pursuit of the straight way. The consequence of ignorance and invalid belief is locking up the Hashemite women and preventing them from or delaying their marriage. This in turn results in detrimental consequences of corruption, rendering women unproductive, or reducing procreation. However, Allah (Exalted be He) says, ﴿ And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). ﴾ Thus, Allah (Exalted be He) commanded marrying single people in general, so the command includes the rich and the poor, and all other categories of the Muslims. Since the Shari`ah has aroused interest in marriage and urged it, the Muslims must hasten to comply with the Command of Allah and the command of His Messenger, as the Messenger of Allah (peace be upon him) said, ﴿ O young people! Whoever of you is able to marry, let him marry, for it helps one restrict his eyes or protect his honor [from illicit relations]. And if he cannot marry, let him observe fasting, for it is a shield against evil. . ﴾ (Agreed upon authentic hadith). Therefore, the guardians should fear Allah as regards the women in their custody since they are a trust for which they are responsible and Allah (Exalted be He) will call them to account for this trust. Hence, they must hasten to marry their daughters, sisters, and sons, so that each would play his role in this life, and in turn corruption and crimes would be reduced. It is well-known that preventing women from marriage or delaying their marriage is the reason behind the spread and circulation of moral crimes, which are among the means of destruction and devastation. So, slaves of Allah, fear Allah as regards yourselves and those under your guardianship, of daughters, sisters, and also regarding your fellow Muslims. May you all proceed to bring about good and happiness in

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society, facilitate the ways of its multiplicity, and eliminate the causes of crime. You should all know that you will be called into account and rewarded for your deeds, as Allah (Exalted be He) says, ﴿ So, by your Lord (O Muhammad صلى الله عليه و سلم), We shall certainly call all of them to account. ﴾ ﴿ For all that they used to do. ﴾ He (Glorified and Exalted be He) also says, ﴿ And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise). ﴾ Thus, hasten to marry your daughters and sisters, following the example of your Prophet (peace be upon him) and of his honorable Companions (may Allah be pleased with them) and of those who assume their way and guidance. I also advise you to reduce the marriage preparations, and be frugal as regards marriage expenses. Do not demand a high amount of advanced Mahr (mandatory gift to a bride from her groom). Besides, try hard to choose righteous and pious husbands who are endowed with trustworthiness and chastity.

May Allah provide us all with understanding of the religion and perseverance in it. May He protect us, you and all the rest of the Muslims from the evils of our selves and from our wicked deeds! May He also guard us and you against misleading ordeals, appearent or hidden! We also ask Him to reform the rulers of the Muslims and bring about reform through them. Indeed, He is able to do this. May the peace and blessings of Allah be upon our Prophet, Muhammad, his household, and his Companions.

Da`wah (Call to Allah):

Its Impact on the Spread of Islam

Praise be to Allah. We glorify Him and seek His Help and Forgiveness. We seek refuge with Allah from the evils of ourselves and the bad consequences of our deeds. Those whom Allah guides, there is none that can lead [them] astray; and those whom Allah leads astray, there is none that can guide [them]. I bear witness that there is no god but Allah alone without any partner. I also bear witness that Muhammad is His Servant and Messenger. Peace and blessings be upon the Prophet of Allah, his family, his Companions, whoever follows his way and whoever is guided by his guidance until the Day of Judgment.

I would like to thank the officials of the Muslim League for inviting me to participate in the cultural season of 1391 A.H.

I ask Allah (Glorified and Exalted be He) to benefit Muslims with this [cultural] season, give success to the efforts of the organizers, and reward them much. Allah is the Best One to be asked.

The officials of the League suggested that I speak about the impact of Da`wah (calling others to Allah) on the spread of Islam. I accepted their suggestion; thus, the title of the lecture is "The Merits of Da`wah". This lecture has two parts; First: The merits of Da`wah. Second: The impact of Da`wah on the spread of Islam.

He who has the least knowledge knows that Da`wah is very significant and it is the duty of all prophets and messengers (may peace be upon them all). The messengers and prophets

are the leaders in this matter; as it is their main task. Allah (may He be Exalted and Glorified) sent them to call people and guide them to the right [path]. It is enough honor for Da`wah that it is the job of the messengers and their followers until the Day of Judgment. Allah (Glorified and Exalted be He) says in His Glorious Book, ﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿ **In this honorable verse, Allah (Exalted be He) clarifies that all the messengers were sent for this great aim i.e. calling people to worship Allah Alone and avoid worshipping Taghut.**

This means that they were sent to call people to dedicate [all forms of] worship to Allah only and to free people from worshipping Taghut (false gods) and bring them to the worship of Allah Alone.

The word Taghut refers to all false icons taken as Gods such as trees, stones and the likes that are worshipped other than or besides Allah. As for the messengers, angels and righteous persons who are worshipped [other than or besides Allah], they are not called Taghut. In this case, Taghut is the Satan who calls and tempts people to worship them; as the messengers and righteous people are innocent of those who worship them.

Hence, Taghut is all that is worshipped other than Allah of inanimate beings and people who accept to be worshipped, such as Pharaoh **and those like him. Those who reject such worship are not considered Taghut; as Taghut [in this case] is the Satan who calls and tempts people to worship other than or besides Allah.**

Allah (Glorified and Exalted be He) says, ﴾ Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. ﴿ **In this honorable verse, Allah (Exalted be He) clarifies that all messengers were sent as bearers of good news and warners [to the people]. They gave the glad tidings to those who obeyed them that they would receive victory, support, Paradise, and dignity. Also, they warned those who disobeyed them of disappointment, regret and Hell-Fire.**

They were sent to establish the proof, so that people would have no excuse or would not say, "There came unto us no bringer of glad tidings and no warner". Allah (Exalted be He) sent messengers and prophets to establish the proof, take away all excuses, guide people, clarify the truth, show people the means of salvation, and warn them against the means of destruction. Hence, they (may peace be upon them all) are truly the best people for

humankind. Allah (Glorified and Exalted be He) says,﴾ O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, ﴿﴾ And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم). ﴿**In these two honorable Ayahs (Qur'anic verses), Allah (Exalted be He) declares that He sent His Prophet (may peace be upon him) as a witness, bearer of glad tidings, warner, and caller to Allah. Hence, Da`wah means conveying the truth to the people, guiding them [to the right path], and warning them of what is opposite to it. Accordingly, the prophet's followers should call people to Allah until the Day of Judgment, guide them to what they have been created for, and warn them against the ways and means of destruction.**﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿**In this honorable verse, Allah (Exalted be He) orders His Prophet (peace be upon him) to convey to people that the way that he and his followers adopt is that of calling people to Allah. This denotes that the Prophet (peace be upon him) and his followers are the people of Da`wah and the people of sure knowledge. Hence, those who call to Allah (Exalted be He) without knowledge or neglect Da`wah are not among the followers of the honorable Prophet (may peace be upon him). The Prophet's true and perfect followers are those who invite people to Allah with sure knowledge, do not neglect Da`wah and act on what they call people to. Hence, any slackness or negligence regarding Da`wah or knowledge means a lack of following the Prophet (peace be upon him) and a decrease in faith. Accordingly, the Da`iyah (the one who calls to Allah; pl. Du`ah) is obliged**

to invite people to Allah (Exalted be He) using sure knowledge. Da`wah without knowledge is not allowed at all, as the ignorant Da`iyah harms and does not benefit anyone, destructs and does not develop, and leads astray and does not guide. It is incumbent on the Da`iyah to follow the Prophets' example by being patient, knowledgeable, and active in Da`wah.﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿**Da`wah is therefore, the way and method of all the prophets (may peace be upon them all). This is a great honor and merit of the Du`ah who follow the prophets, tread in their steps and adopt their method on condition that they call or warn people with sure knowledge and deep insight lest they should harm or mislead people making them follow falsehood or avoid the truth. Allah (Glorified and Exalted be He) says,**﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿**This divine order, although it was specifically directed to the Prophet (may peace be upon him), also refers to all Muslims, since the Prophet (peace be upon him) is a perfect example and guide for us in all matters. The Shar`i rule asserts that any Divine Order or Prohibition addressed to the Prophet (may peace be upon him) is also directed to the Prophet's Ummah except when there is evidence that the speech is directed only to the Prophet (may peace be upon him). Hence, Da`wah is obligatory and incumbent on all Muslims. Allah (Glorified and Exalted be He) says,**﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴿**Muslims should follow the Prophet's example in calling people to Allah, guiding them to the true path, showing them the means of**

salvation and warning them of the means of destruction. This honorable verse clarifies the way, method and system of Da`wah and the conditions of the Da`iyah. Regarding Allah's Saying ,﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) ﴿**a group of exegetes said: Allah (Exalted be He) orders the Prophet (peace be upon him) and his followers to invite people to Allah through the Ever-Glorious Qur'an and the purified Sunnah. This is because they contain wisdom, knowledge, deterrence, explanation, and clarification. The wise word is the word that deters evil, guides to the right way, convinces the hearer and leads to happiness.**

The Du`ah should seek ways that convince those whom they call, clarify the truth to them, and deter them from what may cause harm in a good, soft, kind and amiable style. Then, Allah (Exalted be He) says,﴾ and fair preaching ﴿**The Islamic Preacher should be wise, kind, and ready to deliver the good admonition when necessary, and to clarify and guide people to the truth through the honorable verses and the clear and sound Hadiths, so as no confusion or doubt remains.**

It is wisdom to clarify the meaning using impressive methods that people understand in their language, so no doubts or vague matters remain due to the failure to clarify matters or to convince them in their own language, the superficial contradiction of some evidences or the failure to choose the more acceptable [opinion]. If preaching is needed, the Da`iyah (Preacher/caller) should preach and remind people of the deterring verses and the Hadiths that encourage actions and warn against evil to attract their attention, soften their hearts, and show them the right way. Some people may need preaching, encouragement, and warning; some others are willing to accept the right way and need only wisdom; while some

others are obstinate and they need preaching, guiding, and a reminder of the verses that deter evil acts

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and encourage good ones and the Hadiths that also deter, encourage, and warn.

Some people may have doubts regarding any matter; in this case, they need to be argued with in a way that is better to dispel their doubts and clarify the truth. Allah (Exalted be He) says,(and argue with them in a way that is better.)

If some people have doubts regarding any matter, the Da`iyah should clarify the matter and dispel their doubts using clear evidences. The Da`iyah should do this in a way that is better; as violence and severity may remove any benefit and lead to the hardness of their hearts, wrong-headedness and stubbornness. Instead of violence and severity, leniency and arguing in a better way should be adopted to convey the truth and not to miss the opportunity and benefits as long as those whom you call to Allah (Exalted be He) are seeking the truth from you and do not act wrongly or aggressively. But, if they adopt injustice and aggression, another way should be sought; as Allah (Exalted be He) says,(And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong)If the People of the Book are to be argued with in a way that is better, the Muslims are worthier to be argued with in the same way. But, if some of them act wrongly or oppressively, another way should be adopted such as rebuke, reprimand, discipline, or imprisonment.

There are many honorable verses that denote the merits of Da`wah and encourage people to participate in it. For example,(And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.")This honorable verse

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clarifies that no person is better in speech than the one who calls others to Allah, and urges Muslims to adopt Da`wah. If there is no person better in speech than the one who calls to Allah, the Muslims who have sound religious knowledge should hasten to seek this great status i.e. the status of the Messengers (may peace be upon them all) who called people to Allah and guided them to the truth. The messengers (may peace be upon them all) are the best persons in speech [and all matters], the leaders of Da`wah and guidance and the perfect example; hence, they deserve to be included in the people referred to in this verse more than any others. The honorable verse that reads

(And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.")shows us that the Da`iyah should be pious; as he calls others to Allah by his tongue and his righteous deeds. Accordingly, Allah (Exalted be He) says,( and does righteous deeds )Thus, Da`wah should be through good words and righteous deeds to give a good example to all people.

All the messengers (may peace be upon them all) called people to Allah (Exalted be He) through their good words, deeds and behavior. Many people, especially the laypeople and the unlettered persons, may respond when they see good behavior or righteous deeds, but not so when they hear the words, which they may not understand. Accordingly, the Da`iyah should have a good reputation and should abide by righteous deeds and good morals in order that people may be guided by his deeds, words

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and behavior. As for Allah's saying (Exalted be He),(and says: "I am one of the Muslims.")it means that the Da`iyah should declare his religion and clarify that he adopts the ultimate method and the right [path]. He boasts about this, showing his happiness, and delight with no atom of hypocrisy or showing off. He declares that he adopts the straight path and he is a Muslim, not of the Jews, Christians, or idolaters. He declares that he is a true Muslim and calls others to Allah, Islam, and the truth using knowledge. He declares this with great pleasure, joy, and firm belief to make those whom he calls know that he adopts a clear way and a true method. He shows that he calls to Islam while he is one of its people who adhere to it. Many Du`ah may call people to do something while they do not perform it because they receive money, make show-off, or for other reasons. The true Da`iyah is the one who calls others to Islam, because it is his religion, the truth that cannot be changed, the way to salvation and dignity, and Allah's Message that He (Exalted be He) chose, accepted, and became satisfied with.

This honorable verse urges Muslims to practice Da`wah and shows the high status of the Du`ah who are the best people in word when they are sincere and do righteous deeds. They are the best of people and their Imams are the Messengers (Peace and Blessings be upon them) and then their Companions who follow them with sure knowledge until the Day of Judgment.

Mu'adhins (callers to prayer) are also included in the people referred to in this verse; they call people to Allah in public, testifying that Allah is the Greatest and the One and Only God, and that Muhammad (peace be upon him) is His Messenger.

Many authentic Hadiths assert the significance and merits of Da`wah, including, ❮ When the Prophet (peace be upon him) sent `Aly ibn Abu Talib (may Allah be pleased with him)

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to Khaybar he (peace be upon him) told him, 'Call them to Islam and inform them of their duties towards Allah, which Islam prescribes for them, for by Allah, if Allah guides even one person through you, that is better for you than (possessing a great number of) red camels.' ❯(Agreed upon by Al-Bukhari and Muslim on the authority of Sahl ibn Sa`d - may Allah be pleased with him)

In this honorable Hadith, the Prophet (peace be upon him) swore, although he was truthful even if he did not swear, that guiding one man at the hands of `Aly (may Allah be pleased with him) is better for him than possessing a great number of red camels. This denotes that Da`wah is very significant and has a high status. In addition, this Hadith clarifies that the aim of Da`wah and Jihad (fighting in the Cause of Allah) is not killing people or taking away their property. Their aim is to guide people, save them from their falsehood, and bring them from darkness into the light and from the trap of deviation and the abyss of depravity into the glory of guidance and honor of piety. For this the Prophet (peace be upon him) said,❮ By Allah, if Allah guides even one person through you, that is better for you than possessing the most valuable of the camels ❯.

In addition, this honorable Hadith urges Mujahids (fighters in the Cause of Allah) and their leaders to be patient, not to rush into fighting, and to exert themselves in calling and guiding their enemies to the means of salvation. By doing so, their enemies may return to the right path, respond to the calls to faith, refrain from fighting and embrace Allah's Religion i.e. Islam. The aim of Islam, Muslims and Jihad is not killing, taking women and children captives or taking away the property; rather, their aim is to advise and guide people to what they have been created for [i.e. the worship of the Only One God, Allah]. If the enemies did not accept the truth and insisted on their disbelief, Jihad - if needed - would be the final solution. If they accepted what Muslims called them to and Da`wah succeeded with them, there would be no need for Jihad. Jihad is sought when those who are called reject the truth; in this case, Allah (Exalted be He) permits Jihad using weapons to suppress the followers of falsehood, remove them from obstructing the way of Da`wah, bring people from darkness into light and pave the way for Da`wah in order that Islam will spread in the Land of Allah. Also, this Hadith denotes that

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guiding one man on the right path is better than possessing a great number of red camels. Hence, guiding a disbeliever (to Islam) brings great benefits and significant gains. Some Muslim scholars asserted that this matter is better than the whole world and whatever is in it. This worldly life is transient while the Hereafter is eternal; hence, doing even a little deed while seeking the Hereafter is better than the whole world. It is authentically reported that the Prophet (peace be upon him) said,❮ A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it ❯.

The Prophet (peace be upon him) mentioned the red camels in particular, as they were the most precious and valuable property of the Arabs. Hence, guiding one person or more is better than the worldly life and its transient and temporary properties.

The Prophet (peace be upon him) said,❮ One who guides to something good has a reward similar to that of its doer. ❯(Related by Muslim in his Sahih Book of Hadith).This Hadith denotes that whoever calls or guides a person to do something good will have a reward similar to the one who does the act. This is a great reward and a significant honor granted by Allah (Exalted be He) to the Du`ah; as He (Exalted be He) would give them rewards similar to those who were guided at their hands. What a great reward! What a great virtue! What a great status! O my brother, when you call others to Allah and His Religion and to following the Prophet (peace be upon him), you will get rewards similar to those whom Allah will guide at your hands. Actually, this is a great merit and a considerable virtue. Hence, this honorable Hadith urges the Du`ah to be patient and adhere to Da`wah, as they will get rewards similar to those who will be guided through them. Dear Muslim brother, you should prepare and rush to perform Da`wah and be patience with it to obtain these great rewards.Also, it was related by Muslim in his Sahihthat the Prophet (peace be upon him) said,❮ If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect... ❯This is also a great reward:❮ If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness)... ❯This is like the Hadith cited above:❮ One who guides to something good has a reward similar to that of its doer ❯.

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The mentioned above Hadiths and many others that reveal the same meaning urge Muslims to adhere to Da`wah and show its significance and high status in Islam; it is the job of all Messengers (peace be upon them all). Allah (Exalted be He) sent all Messengers to call people to Him, give glad tidings to those who follow His Religion, and warn those who disobey Him. O Believers, it is more proper for you to follow in their footsteps and adopt their example in calling people to Allah, calling them to Islam and warning them against disobeying Allah (Exalted be He). This can be attained by being patient, sincere and truthful; hence, the one who lacks patience, sincerity, or truthfulness may fail in achieving this great aim. Da`wah needs sincerity; as the hypocrites wave the white flag and fail to remain firm at times of difficulties. Also, it needs patience and truthfulness; as those who become bored and weary do not have enough power to complete their task. Accordingly, Da`wah needs these three indispensable elements; as Allah (Glorified and Exalted be He) says,❮ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ❯Allah (Glorified be He) also says:❮ O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds). ❯Allah (Glorified be He) also says:❮ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ❯It is necessary to have sincere devotion to Allah, as Allah (Glorified be He) also says:❮ This is a Day on which the truthful will profit from their truth ❯Allah (Glorified be He) also says:❮ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ❯Allah (Glorified be He) also says:❮ And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.). ❯Thus, through patience and certainty leadership in religion can be attained. Hence, when the Du`ah adopt patience and call others to Allah with sure knowledge and deep insight, they will be the leaders and examples that are followed by all people during times of distress and prosperity, and times of difficulty and ease as

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we cited above that Allah (Glorified and Exalted be He) says:﴾ And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.). ﴿O Allah’s Servant, be patient in your Da`wah, have firm faith, good deeds, and be sure of all your deeds. Have a deep insight, seek religious knowledge, and act on clear proof! By doing so, your Da`wah will be based on patience and certainty and you will be a leader and a good example to all people regarding your good deeds and good behavior. These are the merits and virtues of Da`wah.

Now, we will move to the second part of this lecture i.e. the impact of Da`wah on the spread of Islam. Allah (Glorified and Exalted be He) sent His Messengers (peace be upon them all) to call people to Allah and guide them to the truth. He (Exalted be He) did not tell us that the early Messengers practiced Jihad to spread their message; as Allah first mentioned Jihad after sending His Messenger Musa (Moses, peace be upon him).

Since the time of Adam (peace be upon him) until the revelation of the Tawrah (Torah), Messengers were just Du`ah, calling to Allah without Jihad. Hence, Allah’s Message (Islam) was spread among the people by calling them to Allah, and clarifying the aspects of the message, and the heavenly revealed Books. The Messengers (peace be upon them all) called people to Allah and warned them against disobeying Him; hence, their message was spread through Da`wah from the time of Adam until Musa (peace be upon them) was sent.

Islam is the religion of Allah; as He (Glorified and Exalted be He) says,﴾ Truly, the religion with Allâh is Islâm. ﴿It is the religion of all Messengers and nations. Allah (Exalted be He) tells us about Nuh (Noah, peace be upon him), the first of messengers, that he said:﴾ and I have been commanded to be of the Muslims (i.e. those who submit to Allâh’s Will). ﴿. `Abdullah ibn `Abbas (may Allah be pleased with him) said,﴾ There were ten centuries between Adam and Nuh (peace be upon them) and

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they were all on Islam. Then, differences among the people of Nuh took place. ﴿Allah (Exalted be He) tells us what Ibrahim (Abraham) and his son Isma`il (Ishmael) said when they were constructing Al-Ka`bah :﴾ Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik (all the ceremonies of pilgrimage - Hajjand`Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful. ﴿Hence, they asked Allah to make them Muslims. Also, He (Exalted be He) says on the tongue of Yusuf (Joseph, peace be upon him),﴾ You are my Walî (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous. ﴿He (Exalted be He) says in the story of Musa (peace be upon him),﴾ And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh’s Will)." ﴿Also, He (Exalted be He) says on the tongue of Bilqis :﴾ and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the`Alamîn (mankind, jinn and all that exists). ﴿ So, Islam is the religion accepted by Allah (Exalted be He) who sent His Prophet Muhammad (peace be upon him) with the perfect and last message. He (Exalted be He) sent Prophet Muhammad (peace be upon him) with the universal and complete message of Islam, which is and will be suitable for all times and places until the Day of Judgment. As for the previous Messengers, they were sent with the religion of Islam but with particular Divine Laws directed exclusively to their people. Hence, every Messenger was sent to his people with the religion of Islam, which calls to monotheism, but with special and exclusive Divine Laws. Allah (Glorified and Exalted be He) says,﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).” ﴿Thus, Allah sent to every nation a Messenger to call its people to Islam - which calls people to worship Allah Alone, obey Him, keep away from worshipping anything along with Him, and renounce polytheism and its people - but with special Divine Laws that suited his time, place, and the nature of his people. Then, He (Exalted be He) sealed

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the Messengers with Muhammad (peace be upon him); as Allah sent him with the comprehensive and perfect religion, which has been, is and will be valid for all people since the revelation of the Ever-Glorious Qur’an until the Day of Judgment. It is a comprehensive religion, which deals with all religious and worldly affairs such as acts of worship, dealings, personal affairs, and criminal affairs. It handles all the affairs of Allah’s Servants, regulates all their needs in the present and future, and clarifies all that is required and needed. Accordingly, Islam spread at the times of Adam, Nuh, Hud (Hood), Salih (Saleh), Ibrahim, Lut (Lot), Is-haq (Isaac), Ya`qub (Jacob) and Yusuf (Joseph) - peace be upon them all - through Da`wah. The Messengers and their followers and advocates called their people to Allah (Exalted be He).

Thus, Islam spread among their nations through Da`wah and not through Jihad and weapons. Allah (Exalted be He) did not mention in his Ever-Glorious Qur’an that they struggled using weapons, but He indicated that they called their people to Allah, gave glad tidings to those who followed His Religion and warned those who disobeyed Him. Some of their people whom Allah guided accepted their call and some others who chose the way of misery rejected their call. We seek refuge with Allah from this way.

When the nations that were before Prophet Musa (peace be upon him) opposed their Prophets and rejected to follow them, Allah sent His Punishment against them and destroyed them completely except those who believed in the Prophets. Prophet Adam (peace be upon him) and his progeny until the time of Prophet Nuh (peace be upon him) were Muslims and were on the right path. However, this does not mean that there were no sins among them; as Qabil committed a sin when he killed his brother Habil for no rightful reason. Afterwards, Satan seduced and made fair-seeming to the people of Nuh to exceed the proper limits in their love of the righteous people among them to the extent that they used to depict them and put their pictures in their houses. Then, Satan made fair-seeming to those who followed them

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to worship these pictures; accordingly, some of the people of Nuh became polytheists due to their excessive love of the righteous persons among them, depicting them and making innovations in the religion. Hence, Prophet Muhammad (peace be upon him) warned against pictures and against innovations in religion; for innovations are the means to polytheism. We seek refuge with Allah from polytheism. It is narrated that Um Habibah and Um Salamah mentioned to the Messenger of Allah (peace be upon him) a church which they had seen in Abyssinia (Ethiopia) and which had pictures in it. The Messenger of Allah (peace be upon him) said,﴾ When a pious person among those people died, they built a place of worship on his grave, and then decorated it with such pictures. They would be the worst of creatures on the Day of Judgment in the sight of Allah. ﴿

Hence, the Prophet (peace be upon him) stated that they would be the worst of creatures on the Day of Judgment, as they built places of worship on the graves of the righteous people among them and then decorated them with pictures. During the time of Nuh, Islam spread through Da`wah; but when they rejected the call of Prophet Nuh, who stayed among them for nine hundred and fifty years, and adhered to polytheism, Allah sent them the flood and destroyed them completely except Nuh (peace be upon him) and those with him in the ship. We supplicate Allah to keep us safe.

The people of Prophet Hud (peace be upon him) were destroyed all [except the believers] by a barren wind, and the people of Salih were destroyed completely [except the believers] by the earthquake and the awful cry. Allah (Exalted be He) punished many nations with different types of punishment because of their disbelief, deviation, and rejection of the call to Islam. Allah (Exalted be He) prescribed Jihad during the time of Musa (peace be upon him) to support the right and suppress falsehood. Then, Allah (Exalted be He) legalized Jihad during the time of Prophet Muhammad (peace be upon him) in a perfect way. When Allah (Exalted be He) sent our great Prophet (peace be upon him), he (peace be upon him) stayed in Makkah more than ten years, calling his people to Allah and His Religion without Jihad. His people rejected his call and harmed him and his Companions but he (peace be upon him) was patient. At first, the first stage of Da`wah was secret [limited to those near to him]; then, Allah (Exalted be He) ordered him to declare his message to the public. He (peace be upon him) responded to Allah and endured along with his Companions, the harm of the polytheists. Abu Bakr Al-Siddiq Khadijah, `Aly, and Zayad ibn Harithah (may Allah be pleased with them all) were the first Muslims.

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Abu Bakr Al-Siddiq (may Allah be pleased with him) was a noble and venerable man. He was known among his people to be kind, beneficent, and wealthy, and have good morals. He called people secretly to Islam; many people embraced Islam through him including `Uthman, Al-Zubayr ibn Al-`Awwam, Abd Al-Rahman ibn `Awf, Sa`d ibn Abi Waqqas and Talhah ibn `Ubaydullah (may Allah be pleased with them all). Many people in Makkah entered Islam without Jihad, but through Da`wah, guidance, reciting the Qur'an and clarifying the merits of Islam. The Prophet (peace be upon him) used to read the Ever-Glorious Qur'an and clarify the truth to them; hence, they accepted his message and entered the religion of Allah (Glorified and Exalted be He).

Then, Islam spread among the tribes and villages near Makkah because of the wise Da`wah and what they heard from the Companions of the Prophet (peace be upon him) who embraced Islam and responded to the Prophet. The Prophet (peace be upon him) used to present himself to the tribes at the pilgrimage season every year, calling them to Islam and asking them to support and defend him until he could convey Allah's Message. By Allah's Will, Al-Ansar (may Allah be pleased with them) accepted the Prophet's call and agreed to support him. At first, six of them met the Prophet (peace be upon him) near Al-Jamrah; they accepted the Prophet's call and pledged to convey the Prophet's message to their people in Madinah. Hence, many of their people embraced Islam. The following year, twelve people of Al-Ansar, including the six who had met with him previously, came to the Prophet (peace be upon him). As`ad Ibn Zurarh (may Allah be pleased with him) and some of his tribe, Al-Khazraj, and two people (or three, according to some narrations) from Al-Aws met the Prophet (peace be upon him) on one of the days of Al-Tashriq (11th, 12th and 13th of Dhul Hijjah). He (peace be upon him) recited the Ever-Glorious Qur'an to them and they pledged allegiance to him (peace be upon him) and embraced Islam. They returned to their people and called them to Allah; hence, Islam spread among Al-Ansar, who all entered Islam except a few. After that they decided to invite the Prophet (peace be upon him) to migrate to them in order to support and save him from the harm of the polytheists of Makkah.

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After the first meeting that was at Al-`Aqabah, the Prophet (peace be upon him) sent Mus`ab Ibn `Umayr with them to teach the people about Islam in Madinah. He called the people of Madinah to Islam and taught them about it. Hence, Islam spread among them and many people embraced Islam at his hands, including the two masters of Al-Aws, Sa`d Ibn Mu`adh and Usayd Ibn Al-Hudayr. Because of their conversion to Islam, many people among the tribe of Al-Aws accepted the new religion. Also, Islam spread among the tribe of Al-Khazraj when As`ad Ibn Zurarh, Sa`d Ibn `Ubadah, and others embraced Islam. The following year, seventy people of Al-Ansar (or seventy-three, according to some narrations) went to the Prophet (peace be upon him) and pledged allegiance to him, and promised to support and defend him. This meeting was in the presence of the Prophet's uncle, Al-`Abbas Ibn `Abdul Muttalib (may Allah be pleased with him). The Prophet (peace be upon him) permitted the Muslims to migrate to Madinah. Afterwards, he (peace be upon him) migrated to Madinah and called people there to Islam. Similarly, those who embraced Islam from among the tribes, such as Abu Dhar Al-Ghifary and `Amr Ibn `Absah Al-Salami, called their people to Allah and spread Islam through Da`wah.

Then, Allah (Exalted be He) prescribed Jihad in three stages. First: He (Exalted be He) permitted Muslims to perform Jihad. Second: He (Exalted be He) ordered them to fight those who fought against them and to stop any fighting with those who had stopped fighting against them. Third: He (Exalted be He) legislated two types of Jihad; defensive and offensive. Any of these three stages can be used according to the circumstances that Muslims experience. If they are strong, Jihad with its two types will be obligatory; while if they are weak, the defensive Jihad only will be obligatory.

As we mentioned before, the main goal of Jihad is to spread Islam, bring people out from the darkness into the light, remove obstacles from the way of Da`wah, and put an end to the corrupt people who obstruct Da`wah and prevent the Du`ah from conveying their message. Hence, Allah (Exalted be He) legislated Jihad to pave the way for Da`wah and to bring people from darkness into light, and from the trap of oppression and the abyss of depravity into the justice of Islam and the glory of guidance. The Prophet (peace be upon him) and his honorable Companions

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and those who followed them adopted the way of Da`wah successfully. Hence, Islam spread through sound Islamic Da`wah and through Jihad that supported and maintained it when it faced some obstacles. The Muslims managed to expel the Romans from Al-Sham (the Levant) and to seize the Persian empire. Because of sincere Da`wah and Jihad, Islam spread in Yemen and among different tribes in the Arabian Peninsula. Many obstacles were also removed from the way of Da`wah. Indeed, the spread of Islam through Da`wah was the origin and the basis whereas Jihad with swords was the supporting element and the defender against the corruption of those who obstructed the way of Da`wah.

Through Jihad and Da`wah, many countries fell into the hands of the Muslims. Many people may not accept the Da`wah, as it contradicts their own wishes and is contrary to their prohibited desires and oppressive leadership. Hence, Jihad came to suppress these people and those like them, and to remove them from the way of Da`wah. In a word, Jihad supports the Da`wah, achieves its objectives, and helps the Du`ah to perform their duty .

Da`wah may be:

1) An individual duty (Fard `Ayn; i.e. an act that is obligatory on every individual), **or 2)** a collective duty (Fard Kifayah; i.e. a duty which, if performed by some, others are exempted from the obligation; but, if none performs it, all will be sinful). Da`wah becomes an individual duty when there is none to enjoin good and forbid evil. If you are in a country or a place - in which none enjoins good and forbids evil - while you have the necessary knowledge that enables you to perform Da`wah, you will be obliged to perform Da`wah i.e. to guide people to Allah's Right Way, enjoin them to do good and forbid them from evil. If a sufficient number of qualified people can perform Da`wah and guide people, it is only a confirmed Sunnah (Sunnah Mu'akkadah i.e. highly recommended, as the Prophet kept on performing it all the time) and not obligatory for others to do. Similarly, Jihad is a collective duty, when there is a sufficient number of people doing it. If there is no sufficient number of people, Jihad and Da`wah become obligatory on every Muslim,

each according to his ability; as Allah (Glorified and Exalted be He) says,﴿ So keep your duty to Allâh and fear Him as much as you can ﴾Allah (Glorified and Exalted be He) also says:﴿ Allâh burdens not a person beyond his scope. ﴾The honorable Companions (may Allah be pleased with them all) continued to perform Jihad and Da`wah perfectly before and after the death of our great Prophet (peace be upon him). Abu Musa, Mu`adh and `Ali were sent to Yemen during the time of the Prophet (peace be upon him) to call people to Allah and guide them. Then, Mu`adh returned during the time of Abu Bakr Al-Siddiq, while `Aly and Abu Musa returned at the time of the Farewell Pilgrimage. Their successors followed in their footsteps and did their best to spread Islam.

The Companions who went to Iraq and Al-Sham called people to Allah (Exalted be He) and spread Islam there. After the death of the Prophet (peace be upon him), they performed Da`wah, Jihad and educated the people in Al-Sham, Iraq, Yemen, Egypt and many other countries in East and North Africa. Thus, Islam spread in many countries in the four corners of the world.

Nowadays, Jihad has dwindled, as Muslims have become divided and have opened the way for their enemies to have the upper hand in many places. Muslims, except for those whom Allah has guided, have become interested in gaining high positions and satisfying their needs and interests. But, there is no might or power except with Allah.

In these times, Da`wah and guiding people should be adopted and should not be forsaken. Islam spread through Da`wah in many places in Africa, Europe, America, Japan, Korea and many other countries in Asia. The Muslim traders who traveled to many places and dealt with the people of these countries and the Du`ah who taught the people in their countries left no stone unturned to spread Islam there.

Hence, those whom Allah (Exalted be He) grants religious knowledge should realize that Da`wah is one of the greatest tasks; as Jihad is absent today in many places and the people are in dire need to learn their religion in the light of the Ever-Glorious Qur'an and Sunnah. Thus, those who have religious knowledge, wherever they are, are obliged to call people to Allah and to convey His Message patiently. Their Da`wah should stem from the Ever-Glorious Qur'an and Sunnah following the steps of the Prophet (peace be upon him), the honorable Companions, and the righteous predecessors (may Allah be pleased with them all). They should call the people to monotheism and work towards clearing their hearts from polytheism, myths, and innovations [in religion], as people are afflicted by these matters, except for those whom Allah has shown His Mercy. The Du`ah should take an interest in purifying the creed from the polytheism and corruption that have befallen it. Also, they should work towards spreading Islam and its rulings and morals, as well as instructing people about the Qur'an and Sunnah. Actually, the Ever-Glorious Qur'an is the main source in calling people to perform the good while Sunnah explains and clarifies it. In addition, Muslims should follow the Prophet's (peace be upon him) example in his word and deed.

Allah (Glorified and Exalted be He) says,﴿ And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character. ﴾ `Aishah (may Allah be pleased with her) said, "His character was the Qur'an." Hence, the Du`ah should take an interest in the Ever-Glorious Qur'an by reciting it to the people and guiding them to study and act upon its teachings. Similarly, they should clarify the Sunnah and urge them to adhere to it. In addition, they should teach them the Sirah (biography) of the Prophet (peace be upon him) and the biography of his honorable Companions in order to follow their example and to be guided by their guidance. The best way to spread Islam and purify people's hearts of polytheism, myths and innovations [in religion] is to call them to Allah with wisdom,

fair preaching, and discussing [with them] in a good way, in the light of the honorable Qur'anic verses and Hadith, and the way of the Prophet (peace be upon him) as adopted by his Companions and those who followed them.

Finally, may Allah (Glorified and Exalted be He) guide us all to work for His Pleasure and guide us to His Right Path! May He grant us and all Muslims success in following, adhering to, and calling to the way of our Prophet (peace be upon him) and his honorable Companions! I supplicate to Him to rectify, guide and grant success to the rulers of the Muslims, and to bring them and their people together following the way of truth and guidance. May Allah employ them all to perform Jihad to support the truth and crush falsehood to be among the true callers to Allah! Allah (Glorified and Exalted be He) is Generous and Gracious. Peace and blessings be upon the Prophet of Allah, his family, and his Companions.

The Ruling on People Whom the call of Islam Does not Reach

Q: There are millions of people around the world whom the Da`wah of Islam does not reach: what is the religious ruling on them? Will their fate be Hell-fire? If the answer is yes, what is their guilt if the Message of Islam did not reach them? Will they enter Paradise? How could they enter into it while they did not perform the obligations imposed on them in this worldly life by their Lord? I hope you could explain this matter to me. May Allah reward you the best.

A: The most preponderant opinion regarding this category of people is that they will be tested on the Day of Judgment; those who follow the command will enter Paradise while those who disobey it will enter the Hell-fire, as Allah (Glorified and Exalted be He) says,﴾ And We never punish until We have sent a Messenger (to give warning). ﴿

The eminent scholar Ibn Al-Qayyim (may Allah be merciful with him) expatiated upon this category in the last chapter of his book, Tareeq Al-Hijratayn [The Way of the Two Hijrahs] within a discussion on the Categories of the Mukallafs (persons meeting the conditions to be held legally accountable for their actions). For more information, you can refer to it, since it includes a comprehensive answer to the question. Allah Alone guides to success.

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Islamic unity, Sufi groups, innovation-and-deviation promotion, and the duties of Ahl-ul-Sunnah towards them

Al-Tadamun Al-Islami [Islamic Solidarity] Magazine had the honor of making interview with His Excellency, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance.

His Excellency, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz was one of the scholars of the Kingdom of Saudi Arabia and the Islamic Ummah. He is a remarkable authority in Islamic education and one of the great figures of the Islamic thought in this age. Besides, he exerted great efforts in promulgating the pure Islamic creed; removing the misconceptions, spreading the Islamic Da`wah all over the world.

His Excellency kindly answered the questions of the reporter of Al-Tadamun Al-Islami Magazine about many issues that concern the Islamic Ummah.

Following is the account of this view:

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The issue of Al-Quds and Afghanistan :

Talking about the impact of Islamic conferences and meetings headed by his Excellency on the Islamic work, Islamic creed, and on particular the Islamic awakening, he said:

In the Name of Allah, the All-Merciful, the Ever-Merciful. May the peace and blessings of Allah be upon Allah's Messenger, and upon all his household and Companions.

We gather in these meetings with fellow Muslims working for the sake of Islam and Islamic scholars and intellectuals from all the countries of the world. Through these meetings, we wish welfare and prosperity for Muslims as such meetings are for the sake of Islam and its followers.

Among the most important of these meetings is that of the members of the founding council of the Muslim World League, which is being held these days for the sake of discussing the issues concerning the Muslims and exerting every possible effort in an attempt to illustrate and bring about sound solutions, in the hope that they might benefit the Muslims and solve their problems.

The most important issue that concerns the Muslims is the issue of the Middle East. It is a chronic issue and the issue of Palestine and Al-Quds (Jerusalem). The late events of Lebanon took place at the hands of the enemies of Allah from the Jews, and the struggle among the Lebanese themselves, made things even worse and aggravated the catastrophe.

The future is for the Mujahids (those fighting in the Cause of Allah)

The founding council of the Muslim World League pays great attention to these two issues, about which they issued resolutions and recommendations that they deemed appropriate. I ask Allah (Exalted be He) to benefit the Muslims through this.

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Another issue that concerns the Muslims is that of the ongoing war between the Afghani Mujahids and the hireling communist government in Kabul.

This Jihad undoubtedly concerns all the Muslims. Thanks to Allah, the realities augur well and the victories of the Afghani Muslim Mujahids are successive, since their lands were occupied and they were oppressed in their religion. Thus, we wish victory for them and ask Allah to grant them good endings. All current good omens indicate that the future bodes well in favor of the Mujahids, and that Allah will grant them victory over their enemy and return them successful, triumphant and high-mettled to their countries. It also indicates that Allah will humiliate their hireling enemy and those who helped and assisted it.

We ask Allah (Exalted be He) to maintain His religion, elevate His Word, and improve the affairs of the Muslims everywhere, aid them with the truth, and maintain the truth through them.

Return to conciliation and to what is right:

Among the most important issues that concern the Muslims is the ongoing war between Iraq and Iran, as it has lasted for a long time and much bloodshed and destruction occurred. It also brought about evil consequences to both parties.

May Allah gather the two parties on the right and put an end to this war in a way that benefits the Muslims and harms their enemies. May Allah guide both parties to reason and rightness, and return to what involves welfare and good end for them both.

Indeed, Muslims everywhere view that it is the duty of the government of Iran to return to rightness and to agree to the peaceful solution as did Iraq, since the continuity of war and non-compliance with well-meaning intercession are improper and

impermissible. It is also obligatory to return to reconciliation as Allah (Exalted be He) says in His Glorious Book (the Qur'an),﴾ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable. ﴿﴾ The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy. ﴿

Judging by the Qur'an:

If both parties deem that Islam is true and that the Qur'an is true, then they are obliged to return to the judgment of the Qur'an, be satisfied with what the Qur'an has established and appoint good men as mediators to solve the problem. Those mediators should be affiliated with neither of the two parties and should uphold truth, help rights reach their owners to establish the equity and reconciliation until this destructive war is over and each party submit to the right and the truth. So, they use what Allah has given them of weapons, wealth, ammunition and manpower in that which pleases Allah and benefits the Muslims, not in what harms them and damages their homelands, souls, wealth, and selves. It is Allah (Alone) Whose help we seek.

The Islamic awakening

His Excellency also spoke about the obligations on Muslim scholars and thinkers in the Islamic Ummah towards the contemporary Islamic resurgence. He said,

"It is an obligation on Muslim scholars everywhere to advise the Muslims and exert efforts in guiding them to the means of salvation, and also to remind them of things against which Allah (Glorified and Exalted be He) and the Messenger (peace be upon him) warned them, that is of the adverse consequences of disobedience to Allah,

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neglect of His Commands, and judgment by other than His Shari`ah (Law). They should also remind them that (true) happiness, salvation, and safety could by no means be achieved for them except through their holding fast - all of them together - to the Rope of Allah, their helping one another in righteousness and piety, their standing together against their enemies, their maintenance of Allah's Command and their recourse for judgment to Allah's Shari`ah.

This is the unswerving way and the straight path where lies their salvation, their glory, and their happiness in worldly life and in the Hereafter.

Holding fast to the Rope of Allah :

There is no way for their victory over their enemies and retrieval of their past glories and ravished honor except through this way and path, namely holding fast, all of them together - to the Rope of Allah, helping one another in righteousness and piety, standing together against falsehood and its followers, seeking the help of Allah, adhering to the religion, making ready all they can of power for Jihad in the Way of Allah, retrieval of past glories and stolen rights that had been seized by the enemies due to our disunity, negligence, and disobedience. It is Allah (Alone) whom we beseech for help.

The Sufi groups distract the Muslims

Q: At present, specifically these days, Islam is being exposed to detraction by way of some Sufi groups, charlatans, sorcery, mythologies, and superstitions. What is the way the Muslim scholars should adopt to encounter false claims and misleading innovations (in religion)?

Unfortunately, the enemies of Islam make use of those who affiliate with Islam, of the superstitious people, Sufis, and others who follow innovations to propagate their falsehood and distract the Muslims with that which could harm them and result in their disunity and disagreement, so that they could fulfill their target, seize the wealth of the countries, and disrupt unity of the Muslims.

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Resisting people of innovations and false beliefs :

The only means of safety against that [danger] is that qualified scholars, who are noted for their knowledge of Allah's (Glorified and Exalted be He) religion and the Sunnah of the Prophet (peace be upon him), should direct the Muslims towards adherence to the truth of their religion, and the abandonment of every innovation (in religion), and superstitions of the different and various Sufi ways that are also opposite to Allah's Law and of all innovations in religion that are propagated by many people. The Muslim scholars should also urge Muslims and assure for them that there is no way for salvation and reunion except through holding fast to Almighty Allah's Book and to the Sunnah of His trustworthy Prophet (peace be upon him), and also through abandonment of whatever opposes them of prejudices and innovations.

The way is one and the same:

Indeed, Allah has perfected the religion and completed His Favor. Thus, there is no need to adhere to anything that opposes it, bigotedly persist in it, or engage in disagreement because of it.

Rather, the way should be one, namely, adherence to the Glorious Qur'an and the Purified Sunnah by associating no partners in worship with Allah (Exalted be He), sincerely worshipping Him, renouncing the worship of other than Him, abandoning overestimation of graves and the dead and refraining from invoking, beseeching them for help, etc.

Innovations and aberrations are invalid:

They are from of associating partners with Allah (Glorified and Exalted be He) in worship, though worship is due to Allah Alone. He (Exalted be He) says,❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❩He (Glorified be He) also says,❨ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ❩❨ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ❩Besides,

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the Prophet (peace be upon him) said in the Hadith reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhary and Muslim)from Mu`adh ibn Jabal (may Allah be pleased with him),❨ The right of Allah over His slaves is that they should worship Him and not associate anything with Him. ❩.

It is an obligation on Muslim scholars to spread the religion of Allah and explain to the followers of innovations, Sufism, superstitions, and deviations showing the invalidity of the innovations that they adopt, illustrating the Honorable Sunnah and the clear-cut, tolerant way, demonstrating to them the evidence from the Qur'an and the Sunnah, and warning them against their mistakes in a liberal manner using the clear proof, conclusive evidence, irrefutable argument and unequivocal style without violence or harshness. Rather, they should address them in lucid expressions and argue in a way that is better so that they could consider the matter carefully and discard superstitions, polytheistic actions, and innovations which they follow without guidance or insight. Indeed, truth is the long-sought objective of the believer, which - whenever he finds it - he should assume it. Allah (Exalted be He) says,❨ And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished. Surely Bâtil is ever bound to vanish." ❩The Prophet (peace be upon him) said,❨ He who did any act for which there is no sanction on our behalf, that is to be rejected. ❩.

Innovations must be renounced and encountered :

Every innovation, aberration, and approach that opposes the Law of Allah must be discarded. All people should pursue the way that was trodden by the Prophet (peace be upon him) throughout his life and then assumed by his Companions and the rightly-guided Caliphs and later followed by the virtuous Imams and righteous Salaf (predecessors), who treaded in their steps on the right way and straight path.

This is the way that must be adopted, followed, and preached and whatever disagrees with it including

innovations brought about by the people must be abandoned and repudiated through

explanation and clarification, so that none (of those rejecting the Faith) would be punished except after clear evidence.

The Foundation of the Islamic Unity

His Excellency also spoke about the foundation of the Islamic unity, saying:

Islamic unity can only be achieved through the unanimous agreement of the Muslim rulers to the religion of Allah, their holding fast to the Rope of Allah, and their helping one another in righteousness and piety. Their objective should be maintaining the truth, guiding human beings, and taking Allah's Shari`ah (Law) as judge among people.

In this way, they would be united, as Allah (Glorified and Exalted be He) says,﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿He (Glorified and Exalted be He) also says,﴾ Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî). ﴿﴾ Verily, they can avail you nothing against Allâh (if He wants to punish you). ﴿

Holding fast to Allah's Shari`ah:

Thus, the only means to achieve true Islamic unity and real union is through the unanimous agreement of the leaders to resort to Allah's religion, adhere to Allah's Shari`ah, help one another in righteousness and piety, and take Allah's Shari`ah as a judge, renouncing positive laws, manmade views, and discarding imported theories that contradict Allah's Shari`ah. There should be no judge but the Shari`ah of Allah which the Messenger of Allah (peace be upon him), his Companions, and those who followed him with righteousness took as judge.

This is the only means to unify their word, bring them together, unite their lines, achieve victory over their enemy, retrieve their past glories, and honor that have been usurped by

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the enemy due to the existence of the causes of disunion, disruption, disagreement, combating and warring which have harmed and not benefited us.

The duty of scholars and the mass media :

His Excellency also spoke about the duty of scholars and religious specialists and mass media towards what those who affiliate themselves with religion and science in some Islamic countries and propagate innovations in religion, superstitions, and aberrations. His Excellency said,

We are at the end of the time (worldly life). We are now in the fifteenth century of Hijrah, in which ignorance has spread and knowledge has diminished, as the Messenger of Allah (peace be upon him) said,﴾ Time will pass rapidly, ignorance will prevail, and religious knowledge will decrease. ﴿.

In addition, only very a few insightful scholars in Muslim countries exist while there are many bad scholars and charlatans who make the false claim of having knowledge while they are not scholars. They falsely affiliate themselves with knowledge but they are insignificant and valueless due to their lack of knowledge of the truth and their failure to support it. After all, the argument of dissenters, innovators in religion, and aberrants is weak; if not frail.

It is also the duty of scholars; those who support the truth and whom Allah (Glorified and Exalted be He) has guided through His Book and through the Sunnah of His Messenger (peace be upon him) and enlightened them on the truth so that they knew the way of the Messenger (peace be upon him) and of the Companions, realized that victory undoubtedly comes through adherence to Allah's religion and carrying it out in precise manner. They call for it, recognize the Sunnah of the Messenger (peace be upon him), adhere to the true religion, and espouse what was brought by the Messenger (peace be upon him) to propagate Islamic Da`wah and refine the creed of innovations, aberrations and deviations.

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Those are the scholars upon whom hopes are hung and who call people to the truth. Such scholars are required to patiently undergo harm, and preach Allah's religion, and explain to them the reality of Islam with which the Prophet (peace be upon him) was sent so that ignorance would be cleared, confusion dispelled, and truth would become manifest for those seeking it.

Return to the truth and the right:

In consequence, the preachers of innovations and superstitions, of the Sufis and others, would realize the falsity of their claims and thus, return to the right and follow the truth, since many of them have been confused as regards the truth. If they perceive the truth, they would surely follow it and keep to its path.

Indeed, if the people endowed with knowledge, insight, and belief spread the truth, enlightened people on Allah's Commandments and called to His Shari`ah and explained the evidence of this, then Allah would guide whoever He wills (to guide). By following this way, the scholars of Islam would have done good to people and conveyed to them what they are required to convey, and fulfilled their duty. Afterwards, whoever deliberately goes astray, his affair is left to Allah. Allah has promised to fill Hellfire and Paradise, as He (Glorified and Exalted be He) says,﴾ Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills. ﴿Indeed, religious scholars are required to convey, explain, and corroborate (the truth) with evidence, enlighten the people on it, and patiently persevere in this. Afterall, Allah (Glorified and Exalted be He) guides whoever He wills (to the truth).

Refinement of Islamic creed:

The mass media are required to propagate the pure Islamic creed so that it would be clear of all stains of innovation, polytheism, and claims of sorcery, so that

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people would not go astray or be deceived by what the Sufis, preachers of innovations and superstitions say. Such is the duty of all mass media in the service of the plain and clear creed and to propagate Islamic Da`wah. Allah is the One Who should be sought for help.

Important questions and their answers

These are questions that I was asked in Safar 23, 1406 A.H. along with their answers:

Q: It is said that the early polytheists admitted that they worshipped their gods only to bring them near to Allah, and they were worshipping idols, so how can you declare those you call Quburiyyun i.e. grave worshippers, to be polytheists while they do not worship idols or claim that those idols are to be worshipped, but they only seek blessings through them?

A: Worship is not identified through people's views but is rather determined through Allah's (Glorified and Exalted be He) judgment. The early polytheists are divided into different categories, such as those who worshipped idols, those who worshipped prophets, those who worshipped righteous people, those who worshipped trees, those who worshipped stones, and those who worshipped other things. Thus, they are not on an equal level. However, Allah declared them all to be disbelievers until they enter His religion, and worship Him Alone. He (Exalted be He) says, ﴾ Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (Tafsir At-Tabarî). ﴿ **Thus, He declared those who worship the prophets and angels disbelievers if they do not submit to what is right. Besides, it is well-known that**

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the people of Al-Ta'if **worshipped Al-Lat, who was a righteous man. However, Allah declared them to be disbelievers until they entered Islam. Likewise,** the Christians **would worship the Messiah (Jesus) and his mother, while he was a Prophet and his mother was a Siddiqah [i.e. she believed in the words of Allah and His Books], and in turn they (Christians) were declared disbelievers. The same applies to** the Jews **who worshipped their rabbis and their monks and worshipped 'Uzayr (Ezra) claiming that he was the son of the Lord, and in turn they became disbelievers. Allah (Glorified and Exalted be He) says in the Qur'an,** ﴾ Say (O Muhammad صلى الله عليه و سلم): "Call upon those - besides Him - whom you pretend [to be gods like angels, 'Isâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." ﴿﴾ Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. ﴿ **Moreover, Allah (Exalted be He) informed about some polytheists saying that they would worship righteous persons seeking for themselves a means of access to their Lord, hoping for His Mercy, and fearing His Torment. He (Exalted be He) condemned their worship of other than Him, and indicated that they (those worshipped) had neither the power to remove the adversity from those who worshipped them, nor to shift it from them to other persons.**

Moreover, scholar of exegesis commented on this verse saying that it was revealed regarding the Messiah, his mother and 'Uzair, and also regarding every prophet or righteous person.

In addition, Ibn Mas`ud **(may Allah be pleased with him) said that it was revealed regarding human beings who would worship individuals from the Jinn, as the Jinn embraced Islam while those humans kept worshipping them.**

In short, it was revealed regarding righteous persons and prophets, as Allah declared those who worship them to be disbelievers and informed that they have neither the power to remove adversity from those who worship them, nor to shift it from them to other persons.

Allah (Exalted be He) says, ﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. ﴿

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Hence, He called their invocation polytheism although they invoked them only because they (they thought) were intercessors, and not because they believed they had the power to remove adversity, bring a benefit, create, or sustain. Rather, Allah (Exalted be He) says about them that they admitted, ﴾ We worship them only that they may bring us near to Allâh. ﴿ **and,** ﴾ These are our intercessors with Allâh. ﴿ **Yet, He declared them to be disbelievers because of such worship, even though they believed only that they (those worshipped) were intercessors and people near to Allah, without alleging that they could create, sustain, benefit, or harm.**

Furthermore, Allah (Exalted be He) says, ﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿ **Thus, He called them disbelievers even though they worshipped them, not because they could benefit, harm, or independently bring benefit or remove harm, or create, but because they - such worshippers alleged - could bring them**

nearer to Allah and intercede with Him on their behalf.

Allah (Glorified and Exalted be He) says, ﴾ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴿﴾ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴿ **This generally applies to prophets, righteous persons, and others.**

It means that all scholars have unanimously agreed that whoever worships other than Allah (Exalted be He), whether it be an idol, a prophet, a righteous person, a jinni or anything else, is a disbeliever,

even if the worshipped being is a prophet or a righteous person. Indeed, this unanimity covers all scholars, and the evidence of this (judgment) from the sayings of Allah (Glorified and Exalted be He) and from the sayings of the Prophet (peace be upon him) are manifest, some of which are mentioned above. Allah (Glorified and Exalted be He) is undoubtedly the Guide to Success.

Q: What about the questioner's saying that such worshippers said that they worship them only to bring them near to Allah, acknowledging their worship of them, while the latter (group) claim that they do not worship them but only seek their blessings?

A: Answer: Consideration is given to facts and meaning and not to terms. Thus, if they say that they do not worship them but rather seek their blessings, it would not avail them as long as they assume the practice of the polytheists preceding them, even if they do not call it worship (as they call it seeking intercession or blessing of them). Seeking other than Allah and invoking the dead, the prophets, and the righteous, and offering sacrifices to them, prostrating to or calling for their help - are all acts of worship, even if they call it service or anything else, since what count are facts and not names, as is explained above.

An example of this is the saying of the group who went out with the Prophet (peace be upon him) to Hunayn. **When they saw the polytheists hanging their weapons on a lotus-jujube, they said, "O Messenger of Allah, make Dhat Anwat (something like the tree) for us to hang things on it as they do". Then, the Prophet (peace be upon him) said to them,** ﴾ "Allah is the Greatest! By the One in Whose Hand my soul is, you have said (something) similar to what the Children of Israel said to Musa (Moses), 'Make for us an ilah (god) as they have alihah (gods)'". ﴿

Thus, he made the two statements equal to each other even though the latter said, "Make Dhat Anwat (something like the tree) for us to hang things on it", comparing their saying to that of the children of Israel, **since what counts is the meaning and fact, not the mere term.**

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Q 3: Another question reads: You preach Tawhid (belief in the Oneness of Allah/ monotheism), so what is the proof you give to the Kalimah of Monotheism? From where is it derived? ?

A 3: The answer is that there are many proofs of this in the Book of Allah (Glorified and Exalted be He) [i.e. the Qur'an], and from the Sunnah of His Messenger (peace be upon him). Tawhid signifies the worship of Allah Alone i.e. the belief that He is One and that He has no partner. The verses indicating this meaning include Allah's (Exalted be He) saying,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿and,﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿There are numerous verses with the same meaning.

The Hadith include the authentic Hadith related in Sahih Al-Bukhary from Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said to Mu`adh (may Allah be pleased with him), when he sent him to Yemen, ﴾ Invite them be the (Tauhid) monotheism of Allah. ﴿The above wording isrelated by Al-Bukhary in his Sahih [Book of Hadith].It is also related in Sahih Muslimon the authority of Tariq Ibn Ashyam Al-Ashja`y (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ He who professed that there is none worthy of worship (in truth) but Allah and made a denial of everything which the people worship beside Allah, his property, and blood became inviolable, and his affairs rest with Allah. ﴿Thus, he stated, "He who professed that there is none worthy of worship (in truth) but Allah", implying that this is the meaning of "Lâ ilâha illa Ana (none has the right to be worshipped but Allah)".

These Hadith also include thatwhich is related in Sahih Muslimon the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said,﴾ Islam is based on five pillars: testimony that there is no god but Allah ... ﴿This is an explanation of the Prophet's (peace be upon him) saying in the other narration﴾ Islam is based on five pillars: Testimony that there is no god but Allah and that Muhammad is the Messenger of Allah ... ﴿

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There are numerous other Hadith to the same effect. Allah Alone is the Guide to success.

Q 4: As for the question that a man who has sisters married to polytheist men. When he accepted Islam, he called the sisters and their husbands to believe in the Oneness of Allah and his sisters answered him while their husbands refused. Should he separate his sisters from their husbands or what should he do?

A: If they (the sisters) are Muslims, then their marriage is invalid, and he should separate his sisters from their husbands, as he is obliged to do so. However, if they were in Islamic lands, the ruler should separate them from their disbelieving husbands. Yet, if they were disbelievers, such as Jewish, Christian, or idolatrous women, their marriage is then valid, but if they embrace Islam, they would then be forbidden to remain married to their husbands who persist in disbelief. For Allah (Glorified and Exalted be He) says,﴾ They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. ﴿They must be separated from their disbelieving husbands, unless the husbands embrace Islam during the time of `Iddah (woman's prescribed waiting period after divorce or widowhood), since they are legally still wives of those husbands (during the `Iddah). This is so even after the passing of the `Iddah, according to the correct opinion, if the wife does not get married (to another person), the husband has the right to take her back to his authority just as the Prophet's (peace be upon him) daughter, Zaynab (may Allah be pleased with he), came back to her husband Abu Al-`As ibn Al-Rabi` after he embraced Islam, although by then her `Iddah had expired. May the peace and blessings of Allah be upon our Prophet, Muhammad, his family, and his Companions.

Ruling on swearing by other than Allah

Q: Is it permissible to swear by the Prophet (peace be upon him)?

A: It is not permissible to swear by any creature, including the Prophet (peace be upon him), the Ka`bah, **the trust, or anything else according to the majority of scholars. Rather, some scholars reporteda consensus that this is prohibited. An odd view, however, is reported about the permissibility of swearing by the Prophet (peace be upon him), which is a groundless opinion. In fact, it is an invalid view that contradicts the preceding consensus of scholars and Hadith Sahih (authentic) mentioned on this issue. Among these Hadith is the onerelated by Al-Bukhari and Mulimfrom Amir Al-Mu'minin (Commander of the Believers),** `Umar ibn Al-Khattab **(may Allah be pleased with him), that the Prophet (peace be upon him) said:** ﴾ Verily! Allah forbids you to swear by your fathers. If one has to take an oath, they should swear by Allah or else keep silent. ﴿ **It is also related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴾ Whoever swears, saying (by error) in their oath 'By Al-Lat and Al-`Uzza,' they should say, 'There is no deity but Allah.'" ﴿ **This is because the one who swears by other than Allah commits a sort of Shirk (associating others with Allah in His Divinity or worship). The Kaffarah (expiation) for this is to sincerely and truthfully proclaim the Shahadah (Testimony of Faith) to atone for the Shirk they have slipped into.Moreover, Al-Tirmidhy and Al-Hakim related through a sound Sanad (chain of narrators)from** Ibn `Umar **(may Allah be pleased with them both) that the Prophet (peace be upon him) said:** ﴾ Anyone who swears by other than Allah has become a Kafir (disbeliever) or Mushrik (one who associates others with Allah in His Divinity or worship). ﴿ **Abu Dawud relatedfrom** Buraydah ibn Al-Khasib **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴾ Anyone who swears by Amanah (trust) is not one of us. ﴿ **On the authority of** Abu Hurayrah **(may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said:** ﴾ Do not swear by your fathers, mothers, or idols; and do not swear by Allah except when you are

truthful. ﴿ (Related by Abu Dawud and Al-Nasa'y)Other scholars who reported unanimity regarding the prohibition of swearing by other than Allah include Imam Abu `Umar ibn `Abdul-Bar Al-Namiry (may Allah be merciful with him). Some other scholars, however, deemed it reprehensible, and, thus, it should be considered as prohibitively reprehensible according to the texts and favorable judgment of scholars. On the other hand, some scholars deemed it as somewhat allowable on account ofthe report related in Sahih Muslim that the Prophet (peace be upon him) said regarding the one who asked him about the laws of Islam, ﴾ By his father, he shall succeed if he were true (to what he professed). ﴿ The answer to such a claim is that it is a Shadh narration (not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) that contradicts Hadith Sahih and thus no action should be based on it. Besides, such a ruling is a Shadh one according to religious scholars, as the narrator of it contradicts the majority of trustworthy narrators. Rather, it is likely that the wording involves distortion, as is stated by Ibn `Abdul-Bar (may Allah be merciful with him), and that the correct wording is "By Allah, he shall succeed if he were true (to what he professed)." It, thus, could be that some scribes or narrators distorted the original wording or that the Prophet (peace be upon him) said that before the proscription of swearing by other than Allah (Exalted be He) was revealed. Anyway, this is a Shadh single narration, and it is not permissible for the one who believes in Allah and in the Day of Resurrection to hold by it and contradict the Hadith Sahih that clearly indicate the prohibition of swearing by other than Allah and that it is a forbidden act that is tantamount to Shirk. Moreover,Al-Nasa'y relatedthrough an authentic Sanad from Sa`d ibn Abu Waqqas (may Allah be pleased with him) that he swore by Al-Lat and Al-`Uzza, and thus he asked the Prophet (peace be upon him) about that. The Prophet (peace be upon him) then replied: ﴾ Say, "La ilaha illa-Allahu wahdahu la sharika lahu lahul-mulku walahul-hamdu wa-huwa `alakully shay'in qadir (There is no deity but Allah, He is One and there is no associate with Him, to Him belongs all sovereignty and praise and He is over all things omnipotent)", then spit three times to your left, seek refuge with Allah from Satan, and do not do that again. ﴿ This expression stresses the strict prohibition of swearing by other than Allah, indicating that it is an act of Shirk and one of the incitements of Satan. This expression also implies a clear prohibition of returning to such an act. I ask Allah to grant us and you understanding of religion, and uprightness of objective and action, to safeguard us and the Muslims from following personal vain desires and the incitements of Satan for He is All-Hearing, Ever Near (to all things). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Ruling on swearing by the Prophet (peace be upon him)

A questioner sent us a message that reads:

Some people are used to swear by the Prophet (peace be upon him) and this has become customary for them, yet they do not take that as a belief. What is the ruling on this?

A: Swearing by the Prophet (peace be upon him) or any other part of creation is a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a form of Shirk (associating others with Allah in His Divinity or worship). Thus, it is not permissible for anyone to swear but by Allah Alone. It is reported from Imam Ibn `Abdul-Bar **(may Allah be merciful with him) that it is not permissible to swear by other than Allah. Besides, authentic Hadith are related in which the Prophet (peace be upon him) forbade this and declared it to be an act of Shirk. One of these Hadith is the onerelated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from the Prophet (peace be upon him) that he said:** (Verily! Allah forbids you to swear by your fathers. If one has to take an oath, they should swear by Allah or else keep silent.)

Another wording reads: (...they should swear by Allah or say nothing.)

Moreover, Abu Dawud and Al-Tirmidhy related through an authentic Sanad (chain of narrators)from the Prophet (peace be upon him) that he said: (Anyone who swears by other than Allah has become a Kafir (disbeliever) or Mushrik (one who associates others with Allah in His Divinity or worship).) **It is also authentically reported that the Prophet (peace be upon him) said:** (Anyone who swears by Amanah (trust) is not one of us.) **There are numerous Hadith on this issue, and it is obligatory for all Muslims not to swear by other than Allah. Again, it is not permissible to swear by any creature, no matter who it may be, according to the Hadith mentioned above as well as other Hadith. Hence, the one who is used to do so should be warned against that and his family members, companions and acquaintances should be warned against that as well. The Prophet (peace be upon him) said:** (Anyone among you who sees

(an act of) Munkar should change it with his hand; if he could not (do it), he should do so with his tongue; and if he could not, (even) then he should abhor it from his heart, and that is the least (form) of Iman (Faith).)(Related by Muslim in his Sahih Book of Hadith)

Furthermore, swearing by other than Allah is a form of minor Shirk (associating others with Allah in His Divinity or worship), based on the above quoted Hadith. It could even be a form of major shirk if the one taking oath has it in his heart that the one by whom he swears deserves glorification just as Allah deserves it or that he could be worshipped along with Allah, or any other similar disbelieving objectives. We ask Allah to endow all the Muslims with protection against that and to grant them understanding of His Religion and safety from all things that could bring about His Wrath; indeed He is All-Hearing, Ever-Near.

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Worries and Doubts Afflicting Faith

Praise be to Allah, and may peace and blessings be upon His Messenger after whom there is no prophet.

In its second edition, Al-Raya magazine published a message by the Islamic Center in Geneva, including many inquiries starting with faith as many people are suffering from doubts and worries. Is it true? A reply came from brother Dr. Sa`id Ramadan, who said after praising Allah: "It is well-known that Allah (Glorified and Exalted be He) directed all humankind inherently to believe in Him as Lord, God and Controller of their affairs to be feared, beseeched for help, and become endeared to through various acts of worship. He said:﴾ So set you (O Muhammad صلى الله عليه وسلم) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. ﴿In an authentic Hadith, the Prophet (peace be up on him) is reported to have said:﴾ Allah states: I have created my servants naturally inclined to the Truth, but devils deceived them, led them astray from their faith, and commanded them to associate partners with Me for which I sent down no evidence. ﴿True faith is to believe in Allah, His angels, His Books, His messengers, the Last Day and divine decree in prosperity and adversity. This was the Prophet's reply to Jibril's (Gabriel) question about Iman (Faith/belief), which consists of more than seventy branches (i.e. parts), the highest of which is testifying that there is no deity but Allah and the lowest rank is removing harmful objects from the road. Iman also increases through obedience and decreases due to disobedience, as clearly pointed out in Ayahs (Qur'anic verses), prophetic Hadith and the way followed by the Salaf (righteous predecessors). After this introduction and definition of Iman we say that it is subject to worries and doubts for many reasons:

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1- Ignorance about prerequisites and evidence of Iman.

2- Failure to apply what you know, and this gradually leads to weakness of Iman, until it totally vanishes and is replaced with doubts. This fact is supported by actual occurrences as well as Islamic texts.

3- Being in an environment devoid of Iman, which feeds suspicion and doubt, thus leading to wavering faith and weakness in the face of temptation and deviant impulses; especially if one is of little knowledge and does not have good companions who can help remain steadfast. The Prophet (peace be upon him) stated:﴾ Hasten to perform (good) deeds before trials which are as dark as night, where one can be a believer in the morning and a disbeliever at night, or a believer at night and a disbeliever in the morning, who barters faith for the perishable goods of this life. ﴿

This Hadith indicates that hastening to perform righteous deeds is a way of keeping one's faith steadfast; the absence of which is a factor of casting doubts and being afflicted with trials. These trails include lower desires, doubts and war. Most dangerous of all is succumbing to one's lower desires, which weak souls are most inclined to. A believer may be tricked and gradually sink into immoral acts leading to the loss of faith. The way to salvation and safety is to distance oneself from the ways that lead to such temptations, to be on guard as much as possible, and to diligently ask Allah for steadfastness in faith. One must also recite the Qur'an and meditate on its Ayahs which guide us to Allah and contain rational evidence and theoretical proofs of the existence and oneness of Allah, His sovereignty, His worth of being glorified, His Shari`ah worth of being followed, and His limits that should not be transgressed. Once Iman is deep-rooted hearts can taste its beauty, become enlightened by evidence, and it becomes difficult to be uprooted or replaced with any alternative. Hiraql (Caesar) - Emperor of the Romans - asked Abu Sufyan, about the call of the Prophet (peace be up on him), "Do any of Muhammad's Companions apostatize after embracing Islam then being unconvinced

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of Islam? Abu Sufyan answered in the negative. The Caesar then said, "This is what happens when the light of faith touches hearts." Reality attests to the statement of the Caesar. This is why the Prophet (peace be upon him) did not deny this statement. As for the practical application of this, Ibn Al-Qayyim in his poem, Al-Nuniyyah, mentioned that he experienced some unrest and doubt because of his examination of the books of `Ilm-ul-Kalam (a discipline that searches for answers to creedal issues using logic) and their doubtful matters till he met Shaykh-ul-Islam Ibn Taymiyyah who guided him to the Ayahs and Hadith leading to knowing Allah, His glorious perfection, His Names and His complete sovereignty. This prompted him to rectify his faith and put an end to all his doubts. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

A General Reminder on the Day of Salat-ul-Istisqa'

Praise be to Allah, Alone, and peace and blessings be upon His Messenger, his family, and his Companions!

Muslims in the Kingdom of Saudi Arabia **will offer Salat-ul-Istisqa' (Prayer for rain) on Monday 27 Shawwal 1386 A.H., so I decided to draw the attention of my fellow Muslim brothers to some matters which every Muslim should consider. Muslims should bring themselves to account, strive against their souls to achieve prosperity and salvation, do what pleases Allah, and protect themselves from anything that is harmful to their lives and the Hereafter. Allah (Glorified and Exalted be He) says:**﴿ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴾﴿ And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾**In this Noble Ayah (Qur'anic verse), Allah orders the believers to fear Him and consider the deeds they have brought forth for the Day of Resurrection in order to hold fast to what benefits them and pleases Allah (Exalted be He), and to beware of deeds which incur Allah's wrath. This is the great benefit of contemplating the deeds which one has sent forth for the Day of Resurrection. Allah (Glorified be He) has clarified that He is well- acquainted with the deeds of His servants as no secret is hidden from Him that we must fear Him and reform our inner and outer deeds. He repeatedly orders them to haveTaqwa (fearing Allah as He should be feared) as it is the only means to happiness and well- being.**

Taqwa is to obey Allah and His Messenger and to refrain from whatever Allah and His Messenger prohibited out of devotion and sincere belief in Him, His Messenger, and the message of Allah which His Messenger (peace be upon him) conveyed in order to obtain the reward of Allah and avoid from His punishment. In their explanation of the meaning of Taqwa, some of the Salaf (righteous predecessors) said, "Taqwa is that you act in obedience to Allah, and hope in His Mercy, upon a light from Him; and to leave the acts of disobedience to Allah out of fear of Him, upon a light from Him."

The great Companion and scholar, `Abdullah ibn Mas`ud **(may Allah be pleased with him) explained the meaning of Taqwa saying: "The real meaning of Taqwa is for Allah is to be obeyed, and not disobeyed; remembered at all times, and not forgotten; and to be thanked; and not to be ungrateful towards."**

In the previous Ayah, Allah (Glorified and Exalted be He) warns His servants against forgetting and turning away from Him so He accordingly forgots them. They turned away from the means of their salvation and happiness in this life and the Hereafter. Allah (Exalted be He) says:﴿ And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). ﴾**Allah described those who turned away and disobeyed Him as disobedient who follow their whims and the promptings of Satan.**

Every Muslim must fear Allah (Glorified and Exalted be He) and follow His commands. They should not follow their whims and the insinuations of Satan. They must avoid the imitation of the enemies of Allah and His Messenger who turn away from remembering and obeying Allah in order to be safe in this life and the Hereafter.

Allah (Glorified be He) informs us in many verses in His Noble Book that all the afflictions that befall us such as: hard-heartedness, drought, loss of wealth, lives and crops

domination by the enemy, and all other afflictions are due to the sins which we commit. Allah (Glorified and Exalted be He) says:﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾**,**﴿ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴾**,**﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾**and**﴿ And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed). ﴾**Allah (Glorified and Exalted be He) states after referring to the tyrannical nations and their punishment,**﴿ So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves. ﴾**He**

informs us about the People of Nuh who disobeyed their Messenger; Nuh (Noah, peace be upon him),❨ Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. ❩**i.e., they drowned and in the Hereafter they will enter Hellfire because of their sins. We seek refuge in Allah from their state!**

These Noble Ayahs as well as the other Ayahs and Hadith to the same effect indicate that all the trials and tribulation that servants suffer from, and which only Allah knows, are the result of their mistakes and sins, and the deeds which contradict the Truth.

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Allah reminds us so that we will receive admonition, and thus repent to Allah and obey Him and refrain from whatever He has prohibited. This is why Allah states in the previous Ayah:❨ that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ❩**i.e. Allah (Glorified be He) will punish his servants for some of their sins so they may return to Allah and repent from their sins. If Allah were to punish people for their sins, they would all be destroyed. Allah (Glorified be He) says:**❨ And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth ❩**Allah says,**❨ And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed). ❩**Allah punished the people of Fir'aun with drought and the scarcity of crops so they would remember their bad deeds, repent to Allah, obey Him and become steadfast to the Commands of Allah. Thus, He would reform their conditions, fill their hearts with Tawqa, send rain and bestow blessings upon them. Allah (Exalted be He) says:**❨ And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth ❩**,**❨ And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. ❩**and**❨ O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. ❩❨ He will direct you to do righteous good deeds and will forgive you your sins. ❩

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Allah (Glorified be He) says:❨ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ❩❨ And He will provide him from (sources) he never could imagine. ❩**,**❨ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.❩**,**❨ Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). ❩❨ When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaitân (Satan) made fair-seeming to them that which they used to do. ❩**and**❨ If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance. ❩❨ That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, - and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell). ❩**In these Noble Ayahs, Allah (Glorified and Exalted be He) says that if servants believe in Him, obey His Commands, fear Him as He should be feared, and supplicate to Him sincerely in times of ordeals and afflictions, Allah (Glorified and Exalted be He) will bestow upon them whatever they ask, protect them aganist whatever they fear, forgive their sins, remove their hardships, and send down rain and blessings to them.**

O Muslims! Fear Allah and hasten to seek His pleasure. You must strive against your lower selves for the sake of Allah (Glorified and Exalted be He) and force yourselves to sincerely repent of all your sins. Fight against your whims, Satan, and the evil of your souls. Prepare yourself for the Hereafter and supplicate to Allah (Glorified and Exalted be He) often and seek His forgiveness. Thus, He will set right your affairs, facilitate your matters, suffice you out of His bounty, eliminate your adversities, save you from the plots of your enemies, and protect you from punishment in this life and in the Hereafter. Allah (Glorified and Exalted be He) says:

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❨ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ❩**,**❨ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ❩**,**❨ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ❩**and**❨ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ❩

Having mercy on the poor and the needy and showing kindness to them is one of the good deeds which we should do nowadays and at all times. Sadaqah (charity) is one of the best deeds that repels evil and brings mercy. Allah (Glorified and Exalted be He) says:❨ and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ❩**,**❨ Surely, Allâh's Mercy is (ever) near unto the good-doers. ❩**,**❨ but if you remit it by way of charity, that is better for you if you did but know. ❩**and**❨ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ❩**It was authentically reported that the Prophet (peace be upon him) stated,**

❨ "Sadaqah and Qiyam-ul-Layl (standing for optional Prayer at night)

extinguish (the fire of sin) just as water extinguishes a fire ." ❳The Prophet (peace be upon him) then recited the following Ayah:❲ Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. ❳❲ No person knows what is kept hidden for them of joy as a reward for what they used to do. ❳He (peace be upon him) said:❲ "The Merciful shows mercy to those who show mercy. Show mercy to those on Earth and the One Who is in Heaven will show mercy to you." ❳and❲ "Anyone who does not show mercy, will not be shown mercy." ❳

I ask Allah to set right the affairs of all Muslims, fill their hearts with Taqwa, and guide their rulers. May Allah bestow on us sincere Tawbah (repentance to Allah) of all our sins and to help us follow His Shari`ah (Islamic law). I ask Him to protect all Muslims from the plots of their enemies. He is Able to do all things and peace and blessings be upon His servant and Messenger Muhammad, his family, and Companions!

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Refuting and criticizing what has been published in "Al-Musawwir" magazine

Praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, Companions, and whoever follows his guidance.

"Al-Musawwir" magazine has published in its issue No. 2166 on Friday April 15, 1966 A.D./1385 A.H., page 15 under the title:

The imported principles by **Ahmad Baha' Al-Din**

News from Saudi Arabia **declares that the vice president of the Islamic University there published an article two months ago in all newspapers in which he deemed lawful to kill anyone who says that the earth is round or that the earth circulates around the Sun and not the opposite. To announce such an opinion in 1966, seems bizarre, especially in the age of space. The holder of that opinion has only one merit counted for him; that this opinion seems to be reasonable in light of the thoughts and opinions spreading in** the Kingdom of Saudi Arabia **nowadays. The rulers of** the Kingdom of Saudi Arabia **have nothing to worry about but the imported ideologies and ideas. They only call for Islamic Alliance on the claim of guarding Muslims against the danger of the extrinsic ideas, while, for sure, they intend Socialism. They do not bother themselves to study the concept of Socialism or Social Equity; rather, they adamantly refuse it on the grounds of being imported...and so on. (End quote.)**

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In reply to this, I say that this is a great lie; for the article referred to by the author was published and read by all in all local newspaper in Ramadan 1385 A.H. and there were no mention of the earth's roundness or that it is lawful to kill whoever holds this. The quotation I cited from the speech of the great scholar Ibn Al-Qayyim **(may Allah be merciful to him) includes proof that the earth is round. Thus, how on earth could** Ahmad Baha' Al-Din **or those who have transmitted this news to him propagate such falsehood and attribute it to an article that was published and read by people everywhere, may Allah be Glorified. I wonder how brazen-faced is that slanderer! However, there is no wonder that such a lie is being woven by an advocate of apostasy and destructive ideologies. Allah (Glorified and Exalted be He) says:**﴾ It is only those who believe not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars. ﴿**It is also authentically reported that the Messenger of Allah (peace be upon him) said:**﴾ Three are the signs of a hypocrite: when they speak they tell lies, when they promise they do not fulfill, and when they are entrusted they betray ﴿**I only deemed it lawful to kill whoever claims that the Sun is static and refuses to repent of this after clarification. This is because denying the circulation of the Sun includes disavowal to Allah (Glorified be He), His Great Book, and His Honorable Messenger. It is well established in the Din (religion of Islam) by way of decisive evidence and Ijma` (consensus) of scholars that whoever refutes Allah, His Messenger or His Book is Kafir (disbeliever) and their blood and wealth become violable, except if they repent (of this), otherwise they must be killed. Thanks to Allah that this issue is not debatable among scholars.**

As regards the author's saying: "To announce such an opinion in 1966, seems bizarre, especially in the age of space...and so on." I say that undoubtedly, spreading Al-Haqq (Truth) in this age and calling people to it has become bizarre at a time when Islam is suffering from desolation;

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callers to truth are a few while tempters of falsehood are so many. This goes in line with what our Messenger Muhammad (peace be upon him) told us in the Sahih (authentic) Hadith:﴾ Islam began as something strange and will be back strange as it began so give glad tidings to the strangers. ﴿**In another narration:**﴾ It was said: "O Messenger of Allah! Who are the strangers? He replied: Those who perform righteous deeds when others make mischief. ﴿**In a third narration, he also said:**﴾ Those who mend what others have ruined of my Sunnah. ﴿**Accordingly, this honorable Hadith makes it clear to men of understanding that calling to Al-Haqq (the Truth) and refuting falsehood woven by people when Islam is strange is the core of "reform" which the Prophet (peace be upon him) encouraged and praised those who undertake it. It is also apparent in this great Hadith that people of Haqq must exert great effort therein to clarify the rulings of Islam, call to it, spread virtue, and prohibit vice. They should set themselves aright to be of those who abide by righteousness when people are depraved and fix them when they are perverted. Allah (Glorified be He) is the One Who grants success.**

As for the criticism the author made of those who oppose the imported ideologies and ideas

and his accusation of the rulers of the Kingdom of Saudi Arabia **of fighting these imported ideologies and ideas such as Socialism. He also claimed that they only call for Islamic Alliances under the pretense of protecting Muslims from the danger of these imported ideas and so on. In response to this, I say: These imported ideologies and ideas include the truth and falsehood at the same time. It is not permissible for Muslims to accept them blindly or totally reject them. Rather, this matter should be elaborated so that what benefits Muslims and complies with Allah's Shari`ah (Islamic law) should be accepted and utilized. Islam is the Perfect Din of Allah that calls to what is good and upright. On the other hand, it prohibits whatever harms Muslims and spoils their community. Also, this Din has ordained its followers to abide by that which benefits them, seek Allah's Help in that, prepare against their enemies all the power they can, beware of them,**

and cooperate in righteousness and Taqwa (fearing Allah as He should be feared). They must hold fast together to the Rope of Allah (i.e. this Qur'an) and not be divided among themselves. Along with this, Allah (Glorified be He) has warned them against following the evil desires of their enemies clarifying that such enemies can avail them nothing against Him. It is an eminent truth that the wholesome concepts and ideologies have been originally brought forth by Islam, they are not imported from them; rather, it is Islam that has precedence over them in that, even if this is not known to its followers. The enemies simply get these ideologies that are consistent with the Shari`ah, spread them among people and give them a false impression that they are their originators and callers. However, the fact is that Islam has the upper hand over them since it has guided them (i.e., the enemies of Islam) to the origins and fruits of that. Nevertheless, they attributed them to themselves and denied ascribing the right to the legal owners out of ignorance or grudge. When the Saudi government combats Socialism **or other destructive ideologies, it does not do so because they are imported but because they are atheist systems that disagree with the Shari`ah, reject the Divine Codes, oppose Allah (Glorified be He), and deny His Existence. Aside from this, it prohibits what He has enjoined as lawful and permits what He has prescribed as forbidden. Even if some of those ideologists cover themselves for certain reasons, the matter is still clear in their books which reveal their call, through their leader** (Marx), **the atheist Jew who declared it openly and invited to it, but the fact is that he is just as Allah (Glorified and Exalted be He) says:**﴿ Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. ﴾**The Saudi government has imported many other useful things and does not fight them when finding them useful. Regarding the writer's claim that the rulers of** Saudi Arabia **only called for Islamic Alliance under the pretense of fending off the danger of the imported ideas, it can be refuted by clarifying that they have not called for an Islamic Alliance, rather, Islamic solidarity,**

cooperation, and support which Allah and His Messenger ordained us to pledge. Again, Allah has commanded Muslims to abide by Allah's Rope and be not scattered and to help one another in virtuousness and Taqwa and stand together as a solid structure against their enemies. They should also fight any idea or conviction that contradicts with their Din. This, however, cannot be deemed as an alliance, it is something more supreme, for it is a sanctified duty and a foreordained obligation on all Muslim Kings, leaders, and scholars. They must abide by Allah's Din, protect and call to it, and be joined together in confronting their enemies and thwarting their plots and conspiracies in accordance to Allah's Saying (Glorified and Exalted be He):﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴾**Allah (Glorified be He) also says:**﴿ Truly! This, your Ummah [Sharî'ah or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr] ﴾**In addition to His Saying (Glorified and Exalted be He):**﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾**The Prophet (peace be upon him) also said:**﴿ Allah is pleased with three things you do: that you worship Him and associate not anything with Him, that you hold fast to the rope of Allah, and be not scattered, and that you give advice to the one to whom Allah gives command over you ﴾**Related by** Imam Malik **in "Al-Muwwatta'"** and Imam Ahmad **in his Musnad with a Sahih (authentic) Isnad (chain of narrators). It was also related by** Imam Muslim **in his Sahih book of Hadithwithout the Prophet's saying (peace be upon him)":**﴿ and that you give advice to the one to whom Allah gives command over you ﴾**.**

He (peace be upon him) also said:﴿ A Mu'min (believer) to another Mu'min is like a building, parts of which support other parts." And he (peace be upon him) intertwined his fingers ﴾**Agreed upon by Al-Bukhari and Muslim.There is also his saying (peace be upon him):**﴿ The likeness of Mu'minin (believers) in their mutual love, mercy, and compassion is that of one body: when any part complains (be in pain), the whole body responds to it with wakefulness and fever

﴾Agreed upon by Al-Bukhari and Muslim.There are many Ayahs and Hadith mentioned to that effect.

When his majesty, King Faysal the sovereign of the Kingdom of Saudi Arabia - may Allah grant him success - called for the Islamic solidarity and the unification of Muslims together in the face of the pending dangers, he has fulfilled a great duty and a respectable praiseworthy pursuit. All Muslim leaders, scholars, and persons of distinction should support him in that and join their efforts with him to make the Word of Allah prevalent, grant victory to His Din, rule according to His Shari`ah besides purifying the `Aqidah (creed) of

people from destructive ideologies, deviant ideas, and false conventions. All of them must set up their efforts and render their forces ready to this imminent danger. They ought to be fully equipped, have a significant political, economic and industrial weight among the international community, as well as mastering the elements that empower them and enable them to withstand the danger in keeping with the instructions of their Din and the guidance of the Qur'an. Allah (Glorified and Exalted be He) says:﴾ O you who believe! Take your precautions ﴿He (Glorified be He) also says:﴾ And make ready against them all you can of power ﴿The prophet (peace be upon him) said:﴾ Verily, strength is in archery. Verily, strength is in archery ﴿He (peace be upon him) also said:﴾ A strong Mu'min is better and is more beloved to Allah than a weak Mu'min, yet, both are good. Persist in doing that which benefits you, seek the Support of Allah and do not feel helpless... ﴿Related by Muslim in his Sahih.

I ask Allah (Glorified and Exalted be He) to grant all

Muslim kings, presidents, leaders, scholars, and others success in leading this Ummah (nation of creed) to right, safety, and happiness in this worldly life and in the Hereafter. I also implore Him to gather them to guidance, give them a good understanding of His Din, and fortify everyone against the evils of their souls, their misdeeds and the plots of their enemies. He is All-Able to do anything. May peace be upon Allah's Servant and Messenger, our Prophet Muhammad, his family, and Companions!

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Ruling on the deceased children of the disbelievers

Q: A questioner from Riyadh asks:

What is the ruling on a child who, being born to two disbelieving parents, dies before reaching the age of Taklif (meeting the conditions to be held legally accountable for actions)? Is the child a Muslim in the Sight of Allah, knowing that the Messenger of Allah (peace be upon him) said: ﴾ Every child is born on Al-Fitrah (true faith of Islam to worship none but Allah) ﴿ **?**

If he/she is a Muslim, are Muslims entitled to wash his/her dead body and perform the Funeral Prayer in behalf of him/her? Please enlighten us. May Allah reward you!

A:

If a child of two disbelieving parents dies before reaching the age of Taklif, he/she assumes the rulings applied to them in the worldly life, and in turn the corpse is not washed. Moreover, he/she is neither entitled to receive a Funeral Prayer nor to be buried in the Muslims' graveyards. Yet, in the Hereafter, his/her affair lies with Allah (Glorified be He). It was authentically reported that the Prophet (peace be upon him) when asked about the children of the Mushriks (those who associate others with Allah in His Divinity or worship) said:﴾ Allah knows what sort of deeds they would have done. ﴿Some religious scholars viewed that the Knowledge of Allah (Glorified be He) about them is manifested on the Day of Resurrection, and that they will be tested in the way of Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner). Thus, if they obediently submit to what they are asked, they will enter Paradise; but if they disobey, they will enter the Fire. Hadith from the Prophet (peace be upon him) about testing Ahl-ul-Fatrah on the Day of Resurrection were proven authentic. This also applies to those who receive the same religious ruling, such as the children of the disbelievers.

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Allah (Glorified and Exalted be He) says:﴾ And We never punish until We have sent a Messenger (to give warning). ﴿This is the most correct opinion regarding Ahl-ul-Fatrah and those like them to whom Da`wah (calling to Islam) has not reached in an uncorrupted manner. This opinion was also maintained by Shaykh-ul-Islam Ibn Taymiyyah, his student Ibn Al-Qayyim, and a group of the Salaf (righteous predecessors) and the Khalaf (the following generations), may Allah be merciful with them all. Scholar Ibn Al-Qayyim (may Allah be merciful with him) extensively elaborated on the religious ruling regarding the children of the disbelievers and Ahl-ul-Fatrah at the close of his book, Tariq-ul-Hijratayn [The Path of the Two Hijrahs], under the title, Tabaqat Al-Mukallafin [Levels of the Mukallafs].

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Ruling on mocking at the Qur'an and its followers

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah and upon his family and his companions!

To proceed: I have reviewed what has been published in Ad-Da'wa Magazine in its issue released on Monday, 27/1/1397 A.H., under the title: (A local newspaper mocks at the Qur'an and its followers). This article includes the following: The above-mentioned newspaper, in its issue released in 7/4/1397 A.H., published an article that mocks at the Qur'an and its followers, stating:

(And men believe that a woman is a different creature. According to them, she is imperfect in mind and religion. They also believe that men are in charge of women). End of the statement of Ad-Da'wa Magazine.

I was astonished at this heinous article and was very surprised at publishing such a statement in the cradle of Islam and in the hearing and sight of a Muslim country making the Islamic Law its judge and calling for it. I was very amazed at the boldness of those in charge of this newspaper because of their publishing of this article, which contains absolute disbelief, misguidance, mockery of the Book of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him) and challenging them. However, this is not a newly introduced thing from those in charge of this newspaper, since it is known for its publishing of articles calling to immorality and atheism that cause great harm to the society. It is also

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known for its grudge against Muslim scholars, insulting them and telling lies about them, because those, in charge of this newspaper, have no belief in Allah to restrain them and no official prevents them from doing this. Therefore, it dared to commit this disbelief and misguidance in this article, which cannot be written or published by whoever believes in Allah and the Last Day and cannot be written or published by whoever respects the Book of Allah and the Sunnah of His Prophet (peace and blessings of Allah be upon him).

For more confirmation and information about the article and the writer, I asked for the above-mentioned newspaper in which the article was published and it was brought to me. I found therein what Ad-Da'wa Magazine cited in wording attributed to a woman who named herself (Amal, the daughter of so and so). The newspaper did not publish anything to refute or deny this article. Thus, it becomes clear that it is pleased with it and agrees with it. It is a well-known fact that the one who makes men guardians of women is Allah [Exalted and Sublime Be He] in His saying in Surah An-Nisa':﴾ Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. ﴿ Challenging men's trusteeship of women is an objection to Allah (Glorified be He) and challenging His Holy Book and His wise legislation. This is major disbelief, according to the unanimous opinion of the Muslim scholars as has been stated by more than one scholar such as Al-Qadi `Iyad in his book entitled: (Ash-Shifa'). Furthermore, the one who describes women as being deficient in their mind and religion is the Prophet (peace and blessings of Allah be upon him) and he (peace and blessings of Allah be upon him) explained that the deficiency of her mind is that the testimony of two women is equal to the testimony of one man and the deficiency in religion is that she stays for a number of nights and days without Salah (prayers) or Sawm (fasting) during Ramadan due to menses. However, there is no sin on her due to this deficiency.

It is undoubtedly a natural and logic deficiency and there should be no objection to the Messenger (peace and blessings of Allah be upon him), because he is the most truthful person in what he says and the most knowledgeable of Allah's legislation and the circumstances of His slaves.

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Thus, whoever challenges him (peace and blessings of Allah be upon him) also challenges his Prophethood and message and objects to Allah (Glorified be He) in His legislation, and this is disbelief and misguidance according to the unanimous opinion of the people of knowledge and faith. Moreover, the legal and material evidence and realities along with the facts of the creation of women and what Allah makes particular to her testify to what Allah (Glorified be He) stated about men being in charge of women and their virtue over them and for what the Prophet (peace and blessings of Allah be upon him) said about the deficiency of the woman's mind and religion as compared to men. However, this fact does not necessitate that all men are better and more religious than all women. How many women are better and more mindful than some men but the point is to clarify the virtue of a gender over another and to point out that this is more perfect than this. Indeed, the decisive reality testifies to this fact, as has been stated above.

It is clear from the words of the writer of this article - the above-mentioned Amal - that she challenges men's trusteeship over women and objects to women's deficiency in mind and religion explaining that such differentiation causes division in society, disintegration and lack of cooperation. This testifies to what we have previously mentioned that the purpose behind this article is challenging the Book of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him) and accusing them of being the reasons for backwardness, division of the society and the lack of its cooperation. Undoubtedly, this is a very

clear lie and a sheer falsehood. There is nothing in the belief in what is indicated by the Book of Allah (Glorified be He) and the Sunnah of His Messenger (peace and blessings of Allah be upon him) regarding the men's trusteeship of women and the deficiency in the minds of women and in their religion that brings about harm on the Muslim Community, its division, its disintegration and lack of cooperation. Rather, all this is satanic insinuation and evils cast to the supporters of Satan from among the ignorant, the polytheists and those who follow in their tracks. On the other hand, this does not result in the negligence of women with regard to the benefit of the community or depriving her from participating in what corrects the affairs of the community such as giving advice, for the sake of Allah, to His slaves and enjoining what is right, forbidding what is wrong, inviting to that which is truthful and other collective obligations. Rather, she is commanded to do that and should

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perform her duty in this regard as much as she can, as Allah [Exalted and Sublime Be He] says: The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) until the end of the verse. He (Glorified be He) also says: Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord - Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues Allâh has prepared for them forgiveness and a great reward (i.e. Paradise). Besides, there are many other verses supporting this concept. It is reported that the Prophet (peace and blessings of Allah be upon him) accepted the consultation of Um Salamah on the day of Al-Hudaybiyyah; and a great benefit resulted from that. Moreover, the story of Khadijah (may Allah be pleased with her) in the beginning of revelation and the great welfare and relief she gave to the Prophet (peace and blessings of Allah be upon him) are well-known to the people of knowledge, and there are many other similar examples in the Islamic history.

It is astonishingly strange that those in charge of this newspaper dare publish this article despite claiming to be Muslims and their receiving great financial support from the Muslim country to encourage their newspaper and continue publication. However, it is not a matter of wonder, since it is authentically reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Among the sayings of the early Prophets, which people continue to know, is: If you don't feel ashamed, do whatever you like! It is also a common parable: He who feels secure against the punishment, will be ill-mannered. Furthermore, it is reported from `Umar and 'Uthman (may Allah be pleased with both of them) that they both said: Indeed, those in authority could, by Allah's leave, prevent [evils by punishment] which the [teachings of] Qur'an may not prevent. This newspaper crossed the limits and dared to fight the religion and challenge it by publishing this heinous article, an issue towards which we should not be silent. It is not allowed for the information ministry or for the government to overlook it, but

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there should be severe measures by stopping it from being published and holding a trial for the writer of this article and the editor in chief along with a deterrent punishment and asking them for repentance from what they did, because this article is considered as one of the violations of Islam that results in disbelief and apostasy of the one who writes it, believes in it or is pleased with it, because Allah (Glorified and Exalted be He) says: Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" Make no excuse; you disbelieved after you had believed. They should repent; otherwise be sentenced to death because of their disbelief and apostasy. It is not unclear to the people of knowledge and faith that this procedure is one of the most important obligations due to what it has of the protection of the Book of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him) and the perfect legislation of Allah. This punishment will deter those whose souls may entice them to do what this newspaper did or commit what it committed.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Important Note

Praise be Allah, Alone! May Allah's peace be upon the last Prophet and upon his family and Companions!

To proceed: I have reviewed an article published by (Iqra') Magazine in its issue number (604) released on 22/5/1407 A.H., about a debate between Aristotle and Aristoqan stating: (Nature errs and man corrects) and this general statement has a heinous evil and open disbelief. It is a well-known fact that the philosophers do not believe in the Creating and absolutely Perfect Lord Who plans the affairs of the universe. He also does for a wisdom and leave for a wisdom, for Allah is free from errors in actions and sayings (Glorified and Exalted be He). Due to their lack of belief in the Great Creator, Who is perfect in His Names and Attributes (Glorified and Exalted be He), they attribute the events to nature because of their ignorance and their staying away from what the Messengers (peace and blessings of Allah be upon all of them) brought to mankind. Therefore, it is an obligation not to be deceived by their sayings with regard to theology and legislations because of heir ignorance of them and their lack of faith in them. Undoubtedly, what happens in the world of diseases, accidents, deforming or other things are due to the Will of Allah (Glorified and Exalted be He), and

He has the extensive wisdom and the overwhelming proof, even if creatures are ignorant of them, as He (Glorified and Exalted be He) says:(Certainly your Lord is All-Wise, All-Knowing.)He (Glorified and Exalted be He) also says:(And Allâh is Ever All-Knower, All-Wise.)Furthermore, He (Glorified and Exalted be He) says:(He cannot be questioned as to what He does, while they will be questioned.)This is so because of His perfect wisdom and knowledge. Blessed is His Name and Exalted is He from the claim of the wrongdoers, the disbelievers and the ignorant, and high above is He by great sublimity. In fulfillment of the obligation of giving advice for the sake of Allah and for His slaves, we drew people's attention to this fact. Allah is the Grantor of success and He is Sufficient for us and the Best disposer of our affairs. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Jihad is not only for Defense

All praise is due to Allah, the Lord of the worlds. Peace and blessings be upon His Servant, Messenger, and chosen one amongst His creatures our Prophet Muhammad (peace be upon him) and upon his Companions and those who adopt his way and follow his guidance till the Day of Judgment! I ask Allah (Glorified and Exalted be He) to help us realize Al-Haqq (the Truth). He is All-Powerful.

Many contemporary writers cherish confused views concerning Jihad (fighting/striving in the Cause of Allah) and many of them handle this matter without having knowledge, thinking that Jihad is prescribed only for defending Islam and Muslims and not for invading hostile countries and calling them to accept Islam; if they accept, it is good; otherwise, they should fight them till the Word and Religion of Allah become superior.

As this is the case with some people who went on writing many letters and books to this effect, I decided to dedicate this lecture on this subject under the title 'Jihad is not only for Defense'. I would like to say that Allah (Glorified and Exalted be He), Who is the One Who grants success and guides to the right path and all praise is due to Him, sent messengers and divine books to guide both of mankind and Jinn (creatures created from fire) and to bring them out of darkness to light, out of His Bounty and Kindness. Allah (Glorified and Exalted be He) has created creatures to know and worship Him Alone and obey Him. However, knowing their status and that their minds could not independently know the details of

`Ibadah (worship) in the way that pleases Him (Glorified and Exalted be He) and could not independently know the fair rulings which they should follow or the characteristics and morals they should have, Allah (Glorified and Exalted be He) sent messengers as bearers of good news as well as of warning to direct the people who are Mukallafs (persons meeting the conditions to be held legally accountable for their actions) to Tawhid (belief in the Oneness of Allah/ monotheism) and sincere `Ibadah, clarify the deeds and morals that pleases Him (Glorified be He), warn them against those that displease Him, and draw for them the plans and systems that they should take as guide. He (Glorified be He) sent down books to clarify this, for He Alone is All-Knowing the affairs of His Servants and what befits them and brings them happiness in this world and in the Hereafter. He Alone knows their present, past, and future affairs. Therefore, He (Glorified be He) sent down messengers and divine Books to guide people to the means of salvation and way to happiness in this world and in the Hereafter. He sent down the divine Books to point out this significant matter. In the Ever-Glorious Qur'an, He (Glorified and Exalted be He) says:﴿ Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ’ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. ﴾He (Glorified and Exalted be He) also says:﴿ O you who believe! Remember Allâh with much remembrance. ﴾﴿ And glorify His Praises morning and afternoon [the early morning (Fajr) and `Asr prayers]. ﴾﴿ He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. ﴾﴿ Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e. the angels will say to them: Salâmun `Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise). ﴾He (Glorified and Exalted be He) also says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾He (Glorified and Exalted be He) says:﴿ Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty. ﴾

He (Glorified and Exalted be He) indicates that it is He Who brings people out of darkness to the light by sending messengers and Books. He points out that His messengers were sent with proofs and the balance that people may maintain their affairs in justice.

The Scripture here means the Divine Books, which are the Words of Allah, the Most Truthful,﴿ and whose words can be truer than those of Allâh? (Of course, none). ﴾

The Balance here, which means justice, refers to the straight legislations and fair rulings which contain the means of attaining happiness in this world and in the Hereafter.

For this end, Allah (Exalted be He) sent down messengers and Divine Books, the greatest of which is the Ever-Glorious Qur'an, and before which He sent down Tawrah (Torah) and Injil (Gospel) beside other books which He sent down to His Prophets and Messengers (peace be upon them) and which included legislations and rulings guiding to goodness and warning against evil. In the past, Allah (Exalted be He) sent for each group of people a messenger from among themselves to direct them to goodness, order them to worship Allah Alone and warn them against Shirk (associating others with Allah in His Divinity or worship). Allah, the All-Knowing, the All-Wise and Merciful (Glorified and Exalted be He) set legislations for them. Every messenger Allah sent to an Ummah (nation based on one creed) preached Tawhid which is the essence of the call of all messengers. He orders them to love Allah and worship Him Alone sincerely. Allah set for each

Ummah the legislations that suit them and their society, time, and circumstances according to

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the Wisdom, Mercy, and Knowledge of Allah (Glorified and Exalted be He) of people's affairs.

Since the message of Muhammad (peace be upon him) is general and universal to the whole mankind and Jinn, Allah (Glorified and Exalted be He) sent him with a message that is suitable for his time and that which follows till the Day of Judgment.

Such was the Wisdom of Allah (Glorified and Exalted be He) to have all the messengers (peace be upon them) gathered upon the principles while the Shari`ahs (laws) are different according to the circumstances and environments of various Ummahs. This is out of Allah's Mercy and Compassion toward them.

With regard to the essence of Tawhid which is the essential basic of the message, all the messengers preached it, and made it obligatory to be practiced with truthfulness and justice. They also prohibited lying and injustice and commanded good morals and righteous deeds and avoiding the contrary. All such principles were unanimously agreed upon by all messengers (peace be upon them). Allah (Glorified and Exalted be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿He (Glorified and Exalted be He) also says:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿He (Glorified and Exalted be He) also says:﴾ Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. ﴿

It is of the fundamental principles to have belief in Allah, His Messenger, Tawhid, devotion, the Last Day, Jannah (Paradise), Hellfire, and all the messengers, without

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differentiating between them. All the messengers agreed upon such principles and all the divine Books came to confirm and support each other.

The branches differed in different Shari'ahs and doctrines. Some subsidiary matters may be deemed lawful in a certain Shari'ah but unlawful in another. Besides, a subsidiary matter that was unlawful in a preceding Shari`ah may be made lawful in a subsequent Shari`ah. Thus, Allah (Glorified and Exalted be He) sent `Eisa (Jesus peace be upon him) with the Shari`ah of Tawrah while easing some of its rulings, telling people about what they differed about and making lawful some of the rulings that were unlawful in the Tawrah. All this is out of Allah's Mercy and Easiness. When making mention of the Tawrah, Injil, and the Ever-Gloious Qur'an, Allah (Glorified and Exalted be He) comments after that:﴾ To each among you, We have prescribed a law and a clear way. ﴿He (Glorified be He) is All-Wise concerning His Shari`ah and All-Knowing of the interests and ability of His servants. He (Glorified be He) is All-Wise in His Decrees. He (Glorified and Exalted be He) says:﴾ Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws). ﴿﴾ And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿All this was in the Shari`ah of Tawrah and Allah approved of and pointed out to this Ummah and legislated it for them. The Sunnah (whatever is reported from the Prophet) supports this point and clarifies that it is Allah's Shari`ah for this Ummah

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with regard to life; the eyes, the nose, the ears and teeth. This Shari`ah is well-known in the Book of Allah (the Ever-Glorious Qur'an) and the Sunnah of His Messenger (peace be upon him). Afterwards, Allah (Glorified be He) says:﴾ And in their footsteps, We sent `Isâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious - See V.2:2). ﴿This provides evidence that the great Book of the Injil has guidance, light, and admonitions, then He (Glorified be He) says:﴾ Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. ﴿This indicates that this Book (the Injil) has rulings by which the people of the Injil from among the scholars of the Children of Israel judge. It is well-known that `Eisa (Jesus, peace be upon him) was sent with the Shari`ah of the Tawrah, nevertheless, he was sent with rulings other than those found in the Tawrah. His Shari`ah cancelled some of the rulings found in the Tawrah. Afterwards, Allah (Glorified be He) says:﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿Then He (Glorified and Exalted be He) says:﴾ And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. ﴿He addresses here His Prophet Muhammad (peace be upon him), as He sent His Book, the Ever-Glorious Qur'an in Al-Haqq and for establishing Al-Haqq; it encompasses, supports, and legislates Al-Haqq, confirming the Scriptures that came before it and the messengers that came before him. The Book of Allah, the Ever-Glorious Qur'an, confirms and bears witness that the messengers and the Scriptures that came before it were from Allah (Glorified and Exalted be He): Tawrah, Injil, Zabur (Psalms),

the Scriptures of Ibrahim (Abraham, peace be upon him) and Musa (Moses, peace be upon him), and other books that Allah sent upon the messengers (peace be upon them). Then

Allah (Glorified and Exalted be He) points out that each of the messengers had a law and a clear way. This indicates that the Shari`ahs of the prophets and messengers are different but the principles are one including belief in Allah, the messengers, the angels, the Books, the Last Day, Jannah, Hellfire, and other general rulings that command justice, truthfulness, and forbid injustice, lie, and the like.

These are general and common principles. Out of His Wisdom, Allah (Glorified and Exalted be He) sent each messenger with the language of his own people in order to be able to teach and let them comprehend clearly what he was sent with. Therefore, Allah (Glorified and Exalted be He) says:(And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.)

Since Muhammad (peace be upon him) was of the Arabs, and they were the first people to receive his Da`wah (calling to Islam), Allah sent him with their language, even though he (peace be upon him) is the Messenger for all mankind. However, Allah sent him with the language of his people and made them preachers and callers after his death to the Ummahs that come after them. He (Glorified be He) ordered all people to follow this honorable Prophet (peace be upon him) and adopt his way, so they should follow him and understand his language which is the language of the Book of Allah, the Ever-Glorious Qur'an. This great Prophet is Muhammad (peace be upon him) whom Allah sent as a mercy for all mankind. Allah (Glorified be He) says:(And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the `Alamîn (mankind, jinn and all that exists).)As the messengers before him were sent as a mercy for their own people to guide them and remove injustice and corruption and replace them with proper systems and fair rulings. Allah sent Muhammad (peace be upon him) also to put an end to corrupt systems, behavior, injustice, and oppression in human society and to replace them with good and fair rulings. He

(peace be upon him) was sent by his Lord to remove injustice, oppression, and corruption and to overcome corrupt and despotic regimes which wrongfully and tyrannically rule people, transgress against their rights, and enslave them.

Allah (Exalted be He) sent the Prophet (peace be upon him) to replace the decadent regimes and unjust behavior, the absolute oppressors and corrupt leaders with good leaders, fair straightforward regimes, and wise laws that can rule people without differentiating between white and black, rich and poor, or honorable and humble. His Shari`ah makes no difference between people; rather, it guides them all and makes commands and prohibitions that apply for all. Allah (Glorified and Exalted be He) points out that the most honorable of people at the Sight of Allah is the most pious among them. Allah (Glorified and Exalted be He) says:(O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.)He (Glorified and Exalted be He) says that you may know one another, not that you may boast of vain pride over one another, look down upon or disdain one another. Then, He (Glorified be He) says:(Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.)The Prophet (peace be upon him) said:(Allah has revealed to me that you must be humble, so that no one boasts to another or oppresses another.)(Related by Muslim in his Sahih (authentic) Book of Hadith)

In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says:("And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.)Allah (Glorified and Exalted be He) sent the honorable Prophet (peace be upon him) with a general message and comprehensive system with regard to all religious, political, economic,

social, military and all of people's affairs. He (peace be upon him) did not miss anything, but showed Allah's Judgment in it. In his respect, Allah (Glorified and Exalted be He) says:(And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind)He (Glorified and Exalted be He) says:(O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,)(And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).)Allah (Glorified and Exalted be He) points out that the Messenger is a guiding light for people to clear the way for the straightforward path of their Lord. He who adheres to his religion will be safe and will attain good end and he who goes astray will meet disappointment, loss, and humiliation. Allah (Glorified and Exalted be He) says:(Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).)(Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).)This is what Allah (Glorified and Exalted be He) states about the honorable Prophet and the clear-cut Ever-Glorious Qur'an.

The Ever-Glorious Qur'an and the Messenger (peace be upon him) were sent by Allah (Exalted be He) to bring people out of the darkness of Kufr (disbelief), ignorance, injustice, tyranny and servitude to the light of Tawhid, Iman (belief), guidance and justice. He brought people to the tolerance of Islam instead of the intolerance of tyrant kings and their aggressive rulings. The Shari`ah of Allah with which he sent Muhammad (peace be upon him) is perfect in guidance, light, justice, and wisdom. It does justice to the

wronged against the wrongdoer, guides people to the means of happiness, enjoins justice, forbids oppression, binds them with the bond of religious brotherhood, and orders them to cooperate on righteousness and pity, recommend one another to follow Al-Haqq patiently

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and give advice to each other. It delivers them from injustice, oppression, lies, and other forms of corruption in order to be brothers loving each other for the Sake of Allah, cooperating in righteousness and piety, recommending each other to render back trusts, not to cheat, betray, belie, disdain, or backbiting each other. Each one should love for his brother all that is good and hate for him all that is evil. Allah (Glorified and Exalted be He) says:﴾ The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers ﴿The Prophet (peace be upon him) said:﴾ "None of you will believe until he loves for his brother what he loves for himself." ﴿In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim),it is narrated on the authority of Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that he said﴾ I gave the pledge of allegiance to the Prophet (peace be upon him) for the following: to offer Salah (Prayer) perfectly, to pay the Zakah (obligatory charity), and to give sincere advice to every Muslim. ﴿He (peace be upon him) also said:﴾ "Religion is sincerity (Nasyhah)" It was asked, "To whom, O Messenger of Allah?" He said, "To Allah, to His Book, to His Messenger, to the leaders of the Muslims, and to their common folk." ﴿ (Related by Muslim in his Sahih Book of Hadith)With regard to the generality of Muhammad's message, Allah (Glorified be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿

He (Glorified and Exalted be He) states that the Messenger (peace be upon him) purifies them from their immoral acts and abominable sins to good morals and straightforward deeds. He (Glorified and Exalted be He) says:﴾ Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error. ﴿He (Glorified and Exalted be He) also says:

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﴾ Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful. ﴿There are so many Ayahs (Qur'anic verses) indicating the advising role of the Prophet (peace be upon him); Allah (Glorified and Exalted be He) sent him to instruct, guide and purify people, by bringing them out of the darkness of ignorance, Kufr, and ill-favored behaviors to the light of Iman, Tawhid, noble morals, justice, righteousness, and reformation. Since the earth before the mission of the Prophet (peace be upon him) was replete with injustice, ignorance, and Kufr; Shirk and corruption prevailed everywhere except for what Allah wills; only a few of the People of the Book were truthful but they, or most of them died before his mission, Allah - out of His Mercy and Compassion on the people of earth - sent the great Messenger Muhmmad (peace be upon him). They were in dire need for his mission and message. Allah (Exalted be He) sent him with the most honorable Book and message to save the Ummah, bring them out of darkness to the light, out of misguidance to guidance, and out of injustice and oppression to justice and full liberty restricted by the Shari`ah. Upon sending him, Allah (Glorified and Exalted be He) ordered him to call and guide people to Allah and to establish arguments for the true Din (religion) of Islam and Al-Sirat-ul-Mustaqim (the Straight Path) which Allah sent him with. He (peace be upon him) kept on calling for and guiding toward Allah in Makkah, so did the people of Makkah who embraced Islam according to their respective circumstances; sometimes, they call for Allah in secret and other times in public. He (peace be upon him) stayed in Makkah for thirteen years, calling for Allah, admonishing, and guiding his people for all goodness, reciting over them Ayahs from the Book of Allah and preaching good morals and righteous deeds. Allah did not order him to fight them; it is just a Da`wah with no fight, but with

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guidance, instruction, and pointing out the truth and the noble morals and warning against the opposite by means of good word, tolerance, and kind argument. In this respect, Allah (Glorified and Exalted be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿He (Glorified and Exalted be He) also says:﴾ so overlook (O Muhammad صلى الله عليه و سلم) their faults with gracious forgiveness. [This was before the ordainment of Jihâd - holy fighting in Allâh's cause]. ﴿He (Glorified be He) also says:﴾ And be patient (O Muhammad صلى الله عليه وسلم) with what they say, and keep away from them in a good way. ﴿He (Glorified be He) also says:﴾ Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers - See V.2:105). ﴿The Ever-Glorious Qur'an is full of such Ayahs commanding forgiveness, forbearance, and kind argument. In these Ayahs, there is no order to fight, for it is improper when the Muslims were few and their enemies were numerous, mighty, and powerful. It is Allah's Wisdom to prevent His Messenger (peace be upon him) and Muslims from practicing Jihad by the hand and ordered them to suffice with Jihad with the tongue i.e. Da`wah, and ordered them to hold back their hands from fighting. By this way, Allah guided the early Muslims such as Abu Bakr Al-Siddiq (may Allah be pleased with him), Al-Faruq `Umar (may Allah be pleased with him), `Uthman (may Allah be pleased with him), `Aly (may Allah be pleased

with him), Al-Zubayr ibn Al-`Awwam, Sa`d ibn Abu Waqqas, `Abdullah ibn Mas`ud, `Abdul-Rahman ibn `Awf, Sa`id ibn Zayd and a large group of the Sahabah (Companions of the Prophet) (may Allah be pleased with them).

The Prophet (peace be upon him) declared the message to the public, clarified the falsity of their gods that they used to worship besides Allah, and guided them to monotheism and sincere devotion for only Allah. This matter was so hard and difficult for the people of Makkah, as they used to glorify and worship other gods. Moreover, many of them thought they would keep their high position, great status, and supremacy over the weak by adhering to such worship. Hence, they strongly attempted to defend their gods and worship, fabricated many lies against the Prophet (peace be upon him), and urged people to turn away from him.

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They accused him of being a poet, a crazy, a magician, and a liar. All these accusations and many others were false and their leaders and chiefs knew this fact well. Allah (Glorified and Exalted be He) says,﴾ We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny. ﴿They had no other way but to say such lies and fabrications to the weak of Makkah and other places. Allah decided to perfect His Light, bring the truth to light, and take away falsehood even though the disbelievers might hate this. The Prophet (peace be upon him) continued to call them to Allah, discuss with them, recite the Ever-Glorious Qur'an to them, guide them to the truth that Allah sent him with it and proclaim openly Allah's Message as he was commanded. Hence, the message of Islam spread in Makkah and was known to the Arabs and many other people in the countryside and cities. Many delegations came to the Prophet (peace be upon him) secretly to hear from him about Islam. This became apparent to the people of Makkah, who set out to harm the Prophet (peace be upon him) and his Companions severely. History relates the stories of many Companions who were tortured by being exposed to oppressive heat and by many other ways. When the persecution and oppression became severer on the Prophet's Companions (may Allah be pleased with them all), the Prophet (peace be upon him) permitted them to migrate to Abyssinia (Ethiopia). Many Muslims migrated to Abyssinia and stayed there until they were informed that the polytheists had become lenient with the Muslims; moreover, it was narrated that they were informed that many of the polytheists of Makkah embraced Islam when they prostrated to Allah after hearing the last verse of Surah Al-Najm [where the prostration of recitation should be made]. Hence, some of them returned to Makkah; however, they found nothing but more harm and suffering. Thus, they migrated again to Abyssinia (Ethiopia) and stayed there until they came to the Prophet (peace be upon him) - during his battle against Khaybar - from Abyssinia with Ja`far Ibn Abi Talib (may Allah be pleased with them all) in the seventh year of Hijrah. Matters became harder and harder for the Prophet (peace be upon him) in Makkah; as he, along with the family of Abu Talib was besieged and suffered greatly. Afterwards, Allah (Exalted be He) permitted

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the Prophet (peace be upon him) to migrate to Madinah and employed some people of Al-Ansar (the Helpers, inhabitants of Madinah who supported the Prophet) to help, support, and defend His Last Prophet. Al-Ansar (may Allah be pleased with them) - who were members of the two major tribes, Al-Aws and Al-Khazraj - contacted the Prophet (peace be upon him) and met with him at. Al-`Aqabah, near Mina, many times. During the last meeting, more than seventy people of Al-Ansar pledged allegiance to the Prophet (peace be upon him), took upon themselves to protect the Prophet (peace be upon him) as they would protect their women and children, and asked him to migrate to them. He (peace be upon him) accepted their request and permitted his Companions to migrate to Madinah. However, he waited until he (peace be upon him) received Allah's Permission to go there. Hence, he (peace be upon him) migrated to Madinah, praise and thanks are due to Allah. It is well-known that the Prophet (peace be upon him), while he was in Makkah, did not practice Jihad against his people to spread Allah's Message; as he (peace be upon him) used guidance, instruction, explanation, counsel, reminders, and recitation of the Qur'an. Allah (Glorified and Exalted be He) says,﴾ but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân). ﴿Likewise, the Prophet's Companions (may Allah be pleased with them) who remained in Makkah adopted the same way; as they attempted to guide and advise those who were near to them. However, in spite of all this, Muslims were few in number in comparison to the disbelievers, who had the upper hand in Makkah Hence, it is narrated that Hassan Ibn Thabit (may Allah be please with him) said:

Al-Mustafa called the people of Makkah to Allah for a long time,	**They did not respond, although his leniency and speech were evident.**
When the Prophet called them with the swords were in his hands,	**They found the truth, entered the religion, and held up their hands.**

This was the state in Makkah where only a few people responded to the Prophet's call to Allah, while the majority refused to accept the new message, because of their desire for leadership, boons, arrogance, envy and tyranny, not because of their ignorance or inclination to falsehood. They were certain that the Prophet (peace be upon him) was the most honest and truthful person among them;

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however, they refused to accept the truth out of envy, tyranny, and desire for leadership. Likewise, leaders and masters of the Romans and Persians knew the truth and its evidence very well but leadership, supremacy,

and dominating the people prevented them from following the truth. Once, Heraclius asked Abu Sufyan about the qualities of the Prophet (peace be upon him), so Abu Sufyan told him. Heraclius then became sure that Muhammad was a true Messenger and called his people to believe in him. However, when he saw their unwillingness and refusal, he immediately went back on his word and said, "I told you so as to test you and make sure of the firmness of your belief!" After that, he adhered to the religion of his people, continued his tyranny and oppression, and preferred the worldly life to the Hereafter. We supplicate to Allah to keep us safe and firm on His Path. Thus, oppression, envy, and the wish for leadership urged him and his like to deny and refuse the truth and its people. Allah (Glorified and Exalted be He) says,❨ We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny. ❩Also, He (Exalted be He) says about Pharoah and his people,❨ And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.). ❩In addition, He (Exalted be He) tells us what Musa (peace be upon him) said to Pharaoh, ❨ "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidence i.e. proofs of Allâh's Oneness and His Omnipotence.). ❩Such lords and notable persons among the disbelievers actually know the truth and know that the Divine messages brought to messengers are true. However, their prominence, authoritarianism, tyranny, and endeavors to monopolize boons prevent them from accepting the truth. They are aware of the fact that if they accept it, they will be followers; a status undesirable in their eyes. They seek, instead, to assume leadership, dominance, and superiority over others. Islam, therefore, wages war on such people

to put an end to their existence and establish a righteous state under the leadership of righteous persons who give priority to the Right of Allah, do justice to the people, and satisfy the wants of their fellow brothers. They will not be arrogant or proud; rather, they will be fair-minded leaders and just rulers who seek good and prosperity for their people and share with them boons and resources instead of seizing them. Such is the system, which Prophet Muhammad (peace be upon him) came with; it is a comprehensive and just system of legislation that is apt to wipe out all corrupt regimes, ruling tyrants, means of corruption and bad manners. It commands Muslims to abide by the Divine Law revealed in Allah's Book [the Ever-Glorious Qur'an] and illustrated in the Sunnah of Prophet Muhammad (peace be upon him). It also asks them to be committed to justice, fair-mindedness, keeping to the rules ordained by Allah, supporting each other, returning deposits and trusts to their owners, activating Allah's Law in their judicial and ruling systems, and fighting against corruption and all misleading ways of life.

When Prophet Muhammad (peace be upon him) migrated to Madinah and settled there, Allah commanded him to spread piety, get it [i.e. Al-Madinah] rid of corrupt people and populate it with the good. Having settled in this sacred land, with Al-Ansar and Al-Muhajirun (the Migrants) around him, he (peace be upon him) continued to call others [to Allah], disseminating the guidance he had been sent with. Afterwards, Allah permitted him and his Companions to undertake Jihad. In this regard, Allah (Exalted be He) says,❨ Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory - ❩In this honorable verse, Allah permits the believers to fight their enemies, because they have been wronged. Allah (Exalted be He) gave permission to the believers to fight, and then He made it obligatory upon them; as He (Exalted be He) says,❨ Jihâd (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it ❩Thus, Allah (Exalted be He) made Jihad obligatory, revealed many verses that urge Muslims to adhere to it, and ordered His Last Prophet (peace be upon him) to exhort his followers to fight their enemies.

According to Muslim scholars, Jihad was first permissible, and then it was made a collective duty (Fard Kifayah i.e. a duty which if done by some, others are not obliged to perform it; but if none does it, all will be sinful).

In some cases, Jihad may be obligatory on a person e.g. when one is already engaged in fighting or ranged in the army, when a Muslim land undergoes a siege, or when one is ordered by the Imam (i.e. the Muslim ruler) to undertake an act of Jihad. Fighting is obligatory in these three cases. When a Muslim is already engaged in fighting, he has no choice to leave. If a Muslim land is faced with aggression, the leader and all Muslim inhabitants have to defend it by all possible means. Also, if the Imam asks a Muslim to fight, he has to respond. Allah made Jihad obligatory for Muslims. It is a collective duty; if a sufficient number of people do it, it becomes only a confirmed Sunnah (Sunnah Mu'akkadah i.e. highly recommended, as the Prophet kept on performing it) and not obligatory for others to do. It may be obligatory on specific people depending on certain circumstances, as has just been mentioned above. At first, Prophet Muhammad (peace be upon him) fought only when necessary and stopped fighting when it was profitable to stop. Later on, Allah (Exalted be He) commanded him to fight those who fought him and to be in a state of peace with those who were peaceful with him. Allah (Glorified and Exalted be He) says,❨ And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (9:36)]. ❩Some of our righteous predecessors said, "The Prophet (peace be upon him) was asked in this verse to fight those who fought him and to keep aloof from those who did not fight him." Others said, "This verse includes nothing of this meaning. Instead, it asks the Prophet (peace be upon him) to fight those who had the ability to fight and strive against the Way of Allah. This includes able men charged with responsibilities, and does not include those who are not able to fight such as women, children, monks, the blind, the disabled, and the like who lack the ability to engage in war.

This latter interpretation of the verse, as we shall show later, is clearer and more convincing than the first.

This is because in the two verses after the above quoted verse, Allah says,﴿ And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). ﴾This indicates that the intended meaning is to fight

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all disbelievers and polytheists, not just those who actually fight, so that every kind of worship will be for Allah Alone, and to put an end to Fitnah i.e. disbelief and polytheism or people causing each other to give up the religion. Polytheism is, therefore, called Fitnah, as Allah (Exalted be He) says,﴿ And Al-Fitnah is worse than killing. ﴾A l-Fitnah, here, means associating others with Allah in worship. The word may also be used to refer to some of the wrongdoings committed by some disbelievers such as killing people, violating their rights or enforcing them to deny Allah's Divinity. Therefore, Allah demanded that they should be fought until there is no more Fitnah, i.e. to prevent the occurrence of polytheism and the injustice of the disbelievers against the Muslims whether by opposing them, fighting them or causing them to leave the right path. Allah (Glorified and Exalted be He) says inSurah Al-Nisa',﴿ They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them. ﴾﴿ Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them. ﴾﴿ You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them. ﴾Many Muslim scholars said, "These verses indicate that Allah (Exalted be He) ordered His Prophet (peace be upon him) to fight those who fought against them and to stop any fighting with those who had stopped fighting against them." Then, He (Exalted be He) revealed a verse called "the verse of the sword (Ayat Al-Sayf)" inSurah Al-Tawbah;as He (Exalted be He) says,﴿ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ﴾

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Our scholars (may Allah have mercy upon them) said, "This verse abrogates all the previous verses that indicated forgiveness and the prevention of fighting those of the polytheists who had stopped fighting against the Muslims, and those of the polytheists who did not fight against the Muslims. The verse of the sword indicates preparing, girding up loins, and sacrificing properties and souls for fighting Allah's enemies until they enter Allah's Religion, repent to Allah, establish the prayer, and pay Zakah (alms-giving). By doing so, they [the new converters] will have their blood and properties spared, except in cases when Islam states that there is a right over them (due to their violating any laws whose punishment entails confiscation of properties or blood)."

It is well-known that the Muslim scholars indicated that this verse and the verses that carry the same meaning abrogate the verses that were revealed before them in which Muslims were ordered to forgive and refrain from fighting the polytheists who had stopped fighting against the Muslims. The following verses indicate the same meaning; Allah (Exalted be He) says inSurah Al-Anfal,﴿ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴾Also, He (Exalted be He) saysin Surah Al-Tawbah,﴿ and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious). ﴾Also, He (Exalted be He) says in the same Surah,﴿ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴾Thus, Allah (Glorified and Exalted be He) orders Muslims to fight the People of the Book until they pay the Jizyah (poll-tax) with willing submission and feel subdued. Allah did not say what means, "Until they pay the Jizyah or stop fighting Muslims", He (Exalted be He) said what means, "Until they pay the Jizyah with willing submission and feel themselves subdued." Also, He (Exalted be He) says in the verse of the sword,﴿ But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. ﴾Also, He (Exalted be He) says in another verse,

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﴿ But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion. ﴾

This denotes that the disbelievers should not be tolerated till they repent of their disbelief, return to Allah's True Religion and cling to His Shari`ah. If they did so, we should stop fighting them and they would have the same rights as other Muslims have, and have the same responsibilities as them as well. However, if the People of the Book pay the Jizyah with willing submission and feel subdued, we should stop fighting them even if they did not embrace Islam. As for others, we should fight them until they embrace Islam. The Magins are treated like the People of the Book; as Al-Bukhary narrated in his Sahihthat `Abdul-Rahman Ibn `Awf (may Allah be pleased with him) said,﴿ The Prophet (peace be upon him) took the Jizyah from the Magi of Hajar ﴾Thus, the Magi are treated like the People of the Book in terms of taking the Jizyah from them, but not in terms of marrying their women or eating their food. These three groups are obligated to pay Jizyah; Muslim scholars agreed that if they did not embrace Islam, they would be fought until they pay the Jizyah. Taking Jizyah from them is a temporary case until `Eisa (Jesus, peace be upon him) descends to earth at the end of time. When he (peace be upon him) descends, no Jizyah will be; as they will have to embrace Islam or be fought. This is

the way of Muhammad (peace be upon him), which `Eisa (peace be upon him) will adopt after descending to the earth, as Prophet Muhammad (peace be upon him) asserted. All Hadith that deal with this issue denote that taking the Jizyah is temporary until the descent of `Eisa (peace be upon him). At that time, `Eisa (peace be upon him) will not ask them to pay the Jizyah but he will fight them if they do not embrace Islam. This is according to the Shari`ah of Prophet Muhammad (peace be upon him) who confirmed and approved this; hence, this denotes that this will occur at the end of time, according to his Shari`ah.

With the exception of these three sects, people of knowledge have differed regarding non-Arabs and pagans. Some scholars said that Jizyah (poll tax required from non-Muslims living in an Islamic state) is to be taken from all Mushriks (those who associate others with Allah in His Divinity or worship), those from Arabs or those from non-Arabs without exception. This is the opinion reported from Malik and was attributed to him by Al-Qurtuby (may Allah be merciful with him) in his commentary on the Qur'an

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and Al-Hafizh ibn Kathir in his commentary, that Jizyah is to be taken from all including Arabs and Non-Arabs. On the other hand, it is reported from Abu Hanifah (may Allah be merciful with him) that he said: "Jizyah is to be taken from all non-Arabs such as the Jews, the Christians and the Magians, but it should not be taken from Arabs." On the other hand, it is reported from Ahmad, Ash-Shafi'iy (may Allah be pleased with them) and a group of scholars that Jizyah is to be taken only from the People of the Book and from the Magians because the original ruling is to fight against the disbelievers and not to sheath the sword until they revert to Islam. Moreover, there is no text indicating sheathing the sword after giving Jizyah except with regard to these three sects; the Jews, the Christians, and the Magians. There is a Qur'anic text with regard to the Jews and the Christians, while there is a clear text from the Sunnah with regard to the Magians. Concerning other than these three sects, the sword should not be sheathed from them except when they revert to Islam, and thus, they have one of two choices, reverting to Islam or the sword, because Allah (Glorified and Exalted be He) says:﴾ But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. ﴿He did not say: "...or if they stop fighting against you." He also says:﴾ then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. ﴿It is noted that there is general command in this Ayah (Qur'anic verse) to fight all the Mushriks. It is noteworthy that stipulating the ruling with the derived description indicates that it is the effective cause for this ruling. Thus, when He directs the ruling to the Mushriks, the disbelievers and to those who have abandoned the religion and those who have not followed the truth, it becomes clear that this is the effective cause and it is the reason for fighting against them. Therefore, the effective cause is the disbelief in Allah accompanied with the condition of being from those who fight against Muslims, not from other than them. Thus, if they are from those who fight against Muslims, then they should be fought against until they revert to Islam or give Jizyah if they are from the Jews, the Christians or the Magians, or until they revert to Islam only if they are from other than these three sects; otherwise, they should be fought against. As for those who do not fight against Muslims such as women, children, the blind, the insane, the monks, the dwellers of monasteries, the chronically ill and those who are not qualified to fight due to being unable to fight such as those previously mentioned and also the elderly. These categories should not be fought against according to the majority opinion of the scholars because such types of people are not qualified to fight, and thus, from the good aspects of Islam is to leave them alone and not to fight them.

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This attitude towards these categories is an incentive for them and their people to revert to Islam when they get to know that Islam shows mercy towards them, is kind to them and does not approve of killing them, and therefore, this is one of the reasons for their reversion to Islam or at least of keeping them away from being enemies to it.

Moreover, some scholars reported the unanimous opinion of the prohibition of killing women and children. It is reported in the sound and authentic Hadiths from the Messenger of Allah (peace be upon him) that he prohibited the killing of women and children. Moreover, in the Hadiths reported in As-Sunan, there is prohibition of killing monks, the elderly and the like. On the other hand, some scholars said that the Ayah of the sword, which is His (Glorified and Exalted be He) saying:﴾ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them ﴿This Ayah is not an abrogating one, but the situations are different. By the same token, He (Glorified and Exalted be He) says:﴾ O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them ﴿And:﴾ O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2). ﴿The same ruling is mentioned also Allah's saying:﴾ and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious). ﴿And:﴾ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴿Some scholars said that these Ayahs and others dealing with the same issue do not abrogate the Ayahs prohibiting fighting against those who do not fight against us or those commanding fighting against those who fight against us, and they do not abrogate His saying:﴾ There is no compulsion in religion. ﴿However, situations are different, and thus, if Muslims are strong, have the authority, power and strength, then they should follow the Ayah of the sword and the other Ayahs having the same meaning,

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act according to them and fight against all the disbelievers until they enter into the religion of Allah in multitudes or give Jizyah, whether the disbelievers in general, as stated by Malik (may Allah be merciful with him) and another group of scholars, or only the Jews, the Christians, and the Magians according to the other opinion. On the other hand, if Muslims become weak and are unable to fight all the disbelievers, then there is nothing wrong to fight in accordance with their ability and to stop fighting against those who do not fight

against them if they are unable to fight. Thus, the case will be in the hand of the ruler, if he wants to fight, he can fight, and if he does not want to fight, then he should not fight, and if he wants to fight a group to the exclusion of another group in accordance with the power, strength and the Muslims' interests, then he can do that. On the other hand, he should not fight them following his own whims and desires, but he should consider the situation of Muslims and their power: If Muslims are weak, then he should follow the Ayahs that were revealed in Makkah due to what they have of inviting to the religion, explaining, guiding and staying away from fighting at the time of weakness, and if Muslims are strong, then they should fight in accordance with their capacity. Thus, they should fight against those who initiated fighting against them and attacked them in their own land, and they should stop fighting against those who do not fight against them. Thus, they should consider the interest required by the rules of Islam and mercy towards Muslims and they should also consider the results as was done by the Prophet (peace be upon him) in Makkah and in Madinah during his first days in it. On the other hand, if Muslims have the power, the authority, the ability and the weapons with which they can fight all Kafirs (disbelievers), then they should fight against all of them and declare Jihad (strive in the Cause of Allah) for everyone as was declared by the Companions during the time of Abu Bakr Al-Siddiq, 'Umar and 'Uthman (may Allah be pleased with all of them). The same was declared by the Messenger (peace be upon him) during his lifetime after the revelation of the Ayah of the sword when he headed towards Tabuk to fight the Romans and before that he dispatched the army to Mu'tah to fight the Romans in eight A.H. Moreover, he (peace be upon him) mobilized the army of Usamah at the end of his life.

This opinion is mentioned by Abul-'Abbas Shaykhul-Islam Ibn Taymiyah (may Allah be merciful with him) who preferred it and said: "Indeed, there is no abrogation, but it should be applied in accordance with the situations, because in the beginning, Muslims' situation was not strong and they did not have the enough power; and therefore, they were only given the permission to fight. However, after migration to Madinah when they became strong enough to defend themselves, they were commanded to fight those who fight against them and to restrain from fighting those who do not fight against them. Then, when Islam became strong and

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its followers also became strong and Muslims spread everywhere and people entered into the religion of Allah in multitudes, they were commanded to fight against all the disbelievers, throw back covenants fairly to them and not to restrain their fight from anyone except from the people of Jizyah from tche Jews, the Christians and the Magians if they give the Jizyah willingly while they are humbled. This opinion was preferred by a considerable number of the people of knowledge and by Al-Hafizh ibn Kathir (may Allah be merciful with him) upon his explanation of Allah's saying in His great Book:﴾ But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. ﴿

It is noteworthy that this opinion is more preferable and clearer in its evidence, because the rule in the principles of Islamic jurisprudence is that there should not be any resort to abrogation except when it is difficult to reconcile the evidence, and reconciling the evidence here is not impossible, as has been explained before. May Allah grant us success!

As for the Jizyah, the opinion of the one who says that it should be taken from all the disbelievers, with the exception of the Arabs, is more preferable.

The evidence supporting this opinion is what is authentically reported in the Sahih from Buraydah (may Allah be pleased with him)﴾ That whenever the Messenger of Allah (peace be upon him) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: 'Fight in the Name of Allah and in the way of Allah. Fight against those who disbelieve in Allah.' ﴿In this Hadith he (peace be upon him) conditioned the ruling by Kufr (disbelief), and thus, this indicates that they are fought against because of their (Kufr), if they are from those qualified to fight, as indicated by other Ayahs.

Then he (peace be upon him) said:﴾ Fight in cause of Allah. Fight against those who disbelieve in Allah. Fight (in the cause of Allah), do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. ﴿Thereafter, he (peace be upon him) said:﴾ When you meet your enemies of Mushriks, ask them to acquire three qualities. If they agree even to one of them, accept that from them and do not harm them. Invite them to embrace Islam. ﴿Then he (peace be upon him) said:﴾ If they refuse,

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then ask them to give the Jiziyah ﴿then he (peace be upon him) said:﴾ If they refuse (to pay it), seek Allah's help and fight them. ﴿It is noted that he (peace be upon him) commanded his leader of the army and the military detachment to invite the enemies to Islam first, and if they accept it, then he should not fight against them, and if they refuse it, then he should ask them for Jizyah, and if they give it, then he should not fight against them; otherwise, he should ask Allah for help and fight them. He (peace be upon him) did not differentiate in his command between the Jews, the Christians and others, but he (peace be upon him) said:﴾ Your enemies of Mushriks ﴿This is understood as a general command; however, Shaykhul-Islam Ibn Taymiyyah (may Allah be merciful with him) stated that all the scholars did not agree on taking Jizyah from Arabs. They justified their opinion by saying that the Messenger of Allah (peace be upon him), the one to whom the Ayahs were revealed, and the one who was more knowledgeable of their meanings, did not take it from Arabs, but he fought against them until they entered into Islam. By the same token, the Companions after him did not accept it from Arabs, but they fought against Arabs in the peninsula until all of them entered into the religion of Allah. Moreover, Allah (Glorified and Exalted be He) says regarding them and others:﴾ But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. ﴿In another Ayah, He says:﴾ then they are your brethren in religion. ﴿and He does not talk about Jizyah in this context.

Therefore, the opinion which says that it should not be taken from Arabs is the strongest, the more preferable and the closest to the Islamic rulings. As for people other than Arabs, the opinion of those who gave a general meaning to the text; namely, the Hadith reported by Buraydah is more preferable following all the evidence from the Qur'an and the Sunnah, and because the purpose of Jihad

is to subject them to the truth, to invite them to it and to restrain their harm and injustice from us. When they do that and enter into the religion of Allah in multitudes, then praise be to Allah, and if they refuse, then we should ask them to give Jizyah, and if they give it and abide by humbleness and the conditions dictated to them, then we should accept it from them and restrain from fighting against them.

If they refuse to revert to Islam and to give Jizyah, then we should fight against them, because of their benefit and the Muslims' benefit, and because this is in agreement with the Hadith reported by Buraydah (may Allah be pleased

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with him) and the Ayahs related to the Jews and the Christians, and the Hadith reported by `Abdul-Rahman regarding the Magians.

As for Arabs, the Prophet (peace be upon him), the rightly-guided Caliphs and the Imams after them did not take it from them. However, it is clearly understood from their biography and their actions that it is not allowed for Arabs to remain in the state of polytheism at all, but they should either carry this message and deliver it to people or should be annihilated so as not to exist on Earth.

As for leaving them without fighting on the condition of giving Jizyah, it is not appropriate in their case, and that is why the Prophet (peace be upon him), his Companions and his successors did not take it from them, but they only accepted it from the non-Arabs such as the Magians and their like, as they accepted it from the Jews and the Christians.

As for the saying of those who claim that fighting should be only for the sake of defense, according to my knowledge, no one from the old scholars said that Jihad in Islam is legislated only for the sake of defense, even after the revelation of the Ayah of the sword, and none of them said that no fight should be initiated against disbelievers and that Jihad should be only for the sake of defense.

Some of our brothers wrote a treatise refuting this claim and refuting a statement which some people falsely attributed to Shaykhul-Islam Ibn Taymiyyah in which it is claimed that he considered Jihad to be for the sake of defense only. The writer who refuted these claims is the erudite scholar Shaykh Sulayman ibn Hamdan who wrote a treatise in which he mentioned that this saying is transmitted from some of tche people of Kufah. It is to be noted that this saying became famous among the writers recently, but it is not known to the true scholars, since what is known to the scholars is that after his migration to Madinah, the Messenger (peace be upon him) was given permission to fight against all Kafirs. Then Jihad was instituted for him and he was commanded to fight against those who fight against him and to restrain from those who restrain from fighting against him. Thereafter, Allah revealed to him the Ayahs commanding him to fight against all Kafirs and not to restrain from fighting against everyone until they enter into the religion of Allah or give Jizyah if they were qualified to give it as mentioned above.

This is the opinion recognized by all the people of knowledge. Moreover, the opinion of Shaykhul-Islam Ibn Taymiyyah (may Allah be merciful with him) with regard to reconciling texts has been already mentioned, and it is also stated that it is the closest opinion to the truth and there is no

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abrogation. The situations are only different according to the power and weakness of Muslims; If Muslims are weak, then they should strive according to their ability, and if they become unable to do that, then they should be satisfied with inviting people to Islam. On the other hand, if they are strong, then they should fight those who initiate fighting against them and those who approach them, and they should restrain from fighting against those who restrain from fighting against them. If they become strong and they own the authority and victory, then they should fight all the disbelievers until they accept Islam or give Jizyah, with the exception of the Arabs from whom Jizyah should not be taken according to the opinion of a considerable number of Muslim scholars.

Some writers who claim that Jihad is only for the sake of defense brought to evidence some Ayahs in which they have no true evidence supporting their claim, and their claims in these Ayahs have been already refuted, and, Allah Willing, more refutation of these claims will come later on.

It is a well-known fact that Allah has obligated Muslims to defend themselves against those who transgress against them, as Allah (Exalted be He) says:❨ Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with Al-Muttaqûn (the pious). ❩This fact was stated also in the above-mentioned Ayahs.

It is noteworthy that Islam came, first and foremost, with the call to Kafirs to enter into it, and if they refuse, then they should give Jizyah, and if they refuse, then it is an obligation to fight against them on the condition that Muslims are able to fight against them as previously mentioned in the Hadith reported by Buraydah, and if the ruler decides to reconcile and avoid fighting for the best interest of Muslims, then it is permissible for him to do that. This is because Allah (Glorified and Exalted be He) says:❨ But if they incline to peace, you (also) incline to it ❩Moreover, this was the behavior practiced by the Prophet (peace be upon him) with the people of Makkah on the day of Al-Hudaybiyyah.

Thus, it is known that there is no need for fighting if the call to Islam succeeds and the disbelievers accept to enter into Islam.

If there is a need for fighting, then the disbelievers should be fought against after calling them to Islam, explaining the truth to them and guiding them, and if they refuse, then they should give Jizyah if they are qualified to give it, and if they refuse to give it, then they should be fought against or reconciled with according to the

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decision of the Muslim ruler, if Muslims are unable to fight, as previously mentioned. Those who claim that Jihad is only legislated for the sake of defense brought to evidence three Ayahs:

The first Ayah is His (Glorified and Exalted be He) says:❨ And fight in the Way of Allâh those who fight you, but transgress not the limits. ❩The answer to their evidence in this Ayah, as mentioned before, is that this Ayah does not mean fighting for the sake of defense, but it means to fight against the one who is able to fight such as the strong man, and to restrain from fighting against one who is unable to fight such as women, children and the like, and that is why He says after this Ayah:❨ And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). ❩

Thus, the invalidity of this saying becomes clear. Even if what they say is true, then this Ayah has been abrogated by the Ayah of the sword. Discussion ends, and praise be to Allah.

The Second Ayah brought to evidence by those who claim that Jihad is legislated only for the sake of defense is Allah's saying:❨ There is no compulsion in religion. ❩According to the correct opinion, there is no evidence for them in this verse, because it is related to the People of the Book, the Magians and their likes, since they should not be compelled to revert to Islam if they give Jizyah. This is

one of two opinions regarding the meaning of this Ayah.

The second opinion regarding the meaning of this Ayah is that it is abrogated by the Ayah of the sword; however, there is no need to consider abrogation for this Ayah, since it is related to the People of the Book as reported in its interpretation from a number of the Companions and the righteous predecessors. Therefore, this Ayah is only related to the People of the Book and their likes who should not be forced to enter into Islam if they give the Jizyah. By the same token, this ruling applies to those who are treated like them such as the Magians and others that if they give the Jizyah, then there should not be compulsion, and because the preponderant opinion, according to the scholars of Hadith and of the principles of Islamic jurisprudence, is that there should not be resort to the consideration of abrogation when it is possible to reconcile the texts, and you have already discovered that it is possible to reconcile these texts by what we have already mentioned. On the other hand, if they refuse Islam and refuse to give the Jizyah, then they should be fought against as indicated by other noble Ayahs. **The third Ayah** brought to evidence by those who claim that Jihad

is only legislated for the sake of defense is the Almighty's saying inSurah An-Nisa':❨ So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them. ❩They said that whoever stays away from us and does not fight against us, then we should not fight against him. You have already known that this ruling was applied when Muslims were weak in the beginning when they migrated to Madinah, and later on, it was abrogated by the Ayah of the sword, and thus, is not applicable any more. On the other hand, this Ayah might have been applied during the time when Muslims were weak, and when they became strong, they were commanded to fight, as made clear to you from the other opinion that there is no abrogation. Based on this, it becomes known that this opinion is false and that it is baseless having no evidence of validity. Some people wrote a treatise and attributed it to Shaykhul-Islam Ibn Taymiyyah and claimed that Ibn Taymiyyah does not approve of any fighting except against the one who fights. Undoubtedly, this treatise is falsified and it is, undoubtedly, a lie. The erudite scholar Shaykh Sulayman ibn Sahman (may Allah be merciful with him) mandated himself to it and refuted it more than fifty years ago and some of our Shaykhs told me about that. It was also refuted by our brother, the erudite scholar Shaykh Sulayman ibn Hamdan (may Allah be merciful with him) the former judge in Al-Madinah Al-Munawwarah as we have already mentioned, and, praise be to Allah, his refutation of this claim is available and it is a good refutation fulfilling the purpose. May Allah reward him with the best reward!

From those who also wrote about this subject is our brother Shaykh Salih ibn Ahmad Al-Masu`y (may Allah be merciful with him) since he wrote a short treatise about this issue, in which he refuted these claims and invalidated what these writers say that Jihad in Islam is legislated only for the sake of defense. Moreover, our brother, the erudite scholar Abu Al-A`la Al-Mawdudy (may Allah be merciful with him) compiled a treatise about Jihad in which he explained the falsification of this opinion and stated that it is a saying that is completely unfounded. Furthermore, whoever contemplates the references from the Book and the Sunnah and considers them with an insight free from whims and imitation, will definitely know the invalidity of this saying and that it is baseless. From what is reported in the Sunnah regarding this subject confirming the glorious Book is thatwhich is reported by Al-Bukhari and Muslimon the authority of Ibn`Umar (may Allah be pleased with him and his father) who said that the Messenger of Allah (peace be upon him) said:❨ I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, to establish the Salah (Prayer) and to perform Zakah (almsgiving), so if they do

that, then they save their lives and property from me except legally, and then their reckoning (accounts) will be done by Allah. ❩Al-Bukhariand Muslimreported also on from the Hadith of Anas ibn Malik (may Allah be pleased with him) who said that Allah's Messenger (peace be upon him) said:❨ I have been ordered to fight the people until they testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. And if they say so, pray like our prayers, slaughter as we slaughter, and face our Qiblah (Ka`bah-direction faced in Prayer), then they have our rights and are bound to our duties. ❩

From the proofs of the Sunnah is whatis reported by Muslim in the Sahih from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:❨ I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, so if they say it, then they save their lives and property from me except legally, and then their reckoning (accounts) will be done by Allah. ❩From these Hadiths is whatis also reported by Muslim in the Sahih from Tariq ibn Ashyam Al-Ashja`y (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: Whoever says none has the right to be worshipped but Allah, and in another narration,❨ He who professed that there is none worthy of worship (in truth) but Allah and made a denial of everything which the people worship besides Allah, his property and blood become inviolable, and their affairs rest with Allah. ❩There are many other Hadiths supporting this meaning and all of them prove that fighting in Islam is meant to end disbelief and call the disbelievers to enter into the religion of Allah not because they attack us only, and therefore, he (peace be upon him) said:❨ When they do that, then they save their lives and property from me except legally. ❩He did not say: "And if they restrain from fighting us or stay away from us," but he said:❨ ...until they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah, perform Salah, and pay Zakah. If they do that... ❩This is a proof that what is required from them is to revert to Islam; otherwise, the sword will be the choice, except the people of Jizyah as stated before. It is noted that he (peace be upon him) confined the matter to the two testimonies of faith (testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah), performing Salah, and paying Zakah (obligatory charity) because they are the great foundations and the main pillars of Islam. Thus, whoever follows, believes, and abides by them, then he will be more deserving of performing other duties with true faith and assurance. This is what I wanted to, briefly, attract the attention to, and I hope that it will fulfill the purpose of pointing out the truth and defeating falsehood. May Allah (Glorified and Exalted be He) guide all of us to understand His religion fully,

keep us upright upon it, guide us to His straight path, teach us what benefits us, guide us to that in which there is happiness and salvation, guide all Muslims to be upright on His religion, make them strive hard in His cause and grant them cautiousness against their enemies' plots! Indeed, He is Able to do all things. May peace and blessings be upon His servant and Messenger, our Prophet Muhammad son of `Abdullah, upon his family, his Companions and those who follow in his tracks and is guided with his guidance until the Day of Judgment!

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Proofs exposing the mistakes of some writers

In the name of Allah, the All-Merciful, the Ever-Merciful

All praise be to Allah. May peace and blessings be upon His Messenger, and his family and Companions:

I have perused the article published in Al-Bilad magazine, issue no. (1909), dated 12 Muharram, 1385 A.H. entitled, "Beware of Immoderation".

Unjustified Accusation

I found that the writer (may Allah pardon him) thought ill of the volunteering people managing Da`wah (the call to the Way of Allah), enjoining good and forbidding evil.

He accused them of being deceived, extremists, and opponents to new matters, and mistakenly hurled other accusations at them.

Thus, I deemed it necessary to point out, in this comment, the serious mistakes in the published article to advise the writer and the whole Ummah and defend our fellow brothers against accusations of which, we are quite sure, they are innocent. It also implies an attempt to urge the writer and other writers to make sure of what they say, observe moderation

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in judging (others), and guard themselves against baseless mistrust.

Here is a detailed elaboration on the mistakes committed by the writer in the article mentioned above. Such mistakes should be highlighted while the one who claims them should be condemned. Hence, seeking the Help of Allah and depending on Him - as there is no might or power except with Him - we present the following argument :

showing that Shari`ah is Perfect and Moderate

As for what the writer mentioned about the disadvantages of immoderation and excessiveness, it is quite right.

Undoubtedly, Islamic Shari`ah warns against extremism in religion, and ordained the call for the way of truth with wisdom, fair preaching, and argument in a way that is better. However, it has not overlooked harshness and strictness in their due place where leniency and argument in a way that is better are of no avail, as Allah (Exalted be He) says,﴾ O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them ﴿He (Exalted be He) also says,﴾ O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2). ﴿Allah (Glorified be He) also says:﴾ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴿Thus, He made it lawful for His Believing slaves to be harsh against the disbelievers and hypocrites when Da`wah with wisdom and lenience fails to affect them.

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Although the Ayahs (Qur'anic verses) are about dealing with disbelievers and hypocrites, they indicate that the Shari`ah admits leniency in its due place when it is hoped to bear fruit. Yet, if it brings about no benefit and people persist in injustice, disbelief, or transgression to the disregard of preaching and advice, they should be held back and treated harshly. Hence, they should be subjected to the due measures of Hudud (ordained punishment for violating Allah's Law), Ta`zir (discretionary punishment), threat, or reprimand until they observe the limits and are deterred from their assumed falsehood.

The (concerned) writer - and other writers - should not forget what is mentioned in this regard of religious texts and occurrences from the time the Prophet (peace be upon him) was sent until the present time.

In this context, how eloquent are the words of the poet who said,

Unanswered, the Prophet remained to preach in Makkah	**in a mild manner and a soft speech.**
With a sword unsheathed, his words reached	**And stubborn hearts humbly surrendered**

Shari`ah Gathers Between Strictness and Lenience; Each in Its Proper Place

Conclusion: the Shari`ah assumes leniency in its due place and also assumes strictness in its due place. Thus, the Muslims should not ignore that or be lenient when should be strict or vice versa. Besides, they should not claim that the Shari`ah acknowledges leniency only or strictness only, for it is a wise code of law that is suitable for every place and time and is capable of reforming the whole Ummah. That is why it assumes both leniency and strictness. It is marked for justice, wisdom, and tolerance. Hence, it is a tolerant Shari`ah in its rulings and it does not burden anyone beyond his scope. It is also tolerant, because it begins by calling people with leniency, wisdom

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and clemency; but when this does not influence people and they exceed the limits and tyrannize, it powerfully and harshly restricts them and treats them in a way that deters them and that enlightens them about their wrongdoings.

Whoever meditates on the biography of the Prophet (peace be upon him), the Rightly-guided Caliphs, his well-satisfied Companions, and the following Imams of guidance would perceive the correctness of what we are saying..

Texts that order leniency in its due place

Among the verses revealed on leniency, Allah (Exalted be He) says,﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. ﴾.

Allah (Exalted be He) says regarding the story of Musa (Moses) and Harun when He sent them to Pharaoh,﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾

Allah (Exalted be He) also says,﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾.

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Texts that order strictness in its due place

On the other hand, the verses quoted above also include reference to strictness.

As regards the Hadith related to this issue, they includethe Hadith related by Ahmad, Abu Dawud and othersfrom Ibn Mas`ud (may Allah be pleased with him)﴿ that the Prophet (peace be upon him) said after reciting Allah's (may He be Exalted) saying,﴿ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ﴾﴿ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ﴾

By the One in Whose Hand my soul is, either you enjoin good, forbid evil, and restrain the fools ﴾

According to another narration:﴿ restrain the wrongdoer, bend him into conformity with what is right, and restrict him to what is right, or else Allah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them ﴾.

It is also related in the Two Sahih [Books]from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ I was going to order that the Salah (prayer) be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of wood to a people not attending the Salah and burn their houses on them with fire." ﴾.

Moreover, the Prophet (peace be upon him) was reported to have said,﴿ If it were not for the women and children in the houses, I would order that prayer, `Isha' (Evening) Prayer, be commenced and I would order my men to burn what is in the houses with fire (i.e. men who do not attend congregational prayers in the mosque). ﴾.Again, it is related in Sahih Muslim from Ibn Mas`ud (may Allah be pleased with him) who said that the Prophet (peace be upon him) said,﴿ Never had Allah sent a Prophet to an Ummah before me except that he had disciples and companions who would adopt his Sunnah and embrace his guidance. Then, a group following them lagged behind;

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they would preach what they do not practice and act contrary to what they are ordained to do. Thus, whoever struggles against them is a believer; whoever struggles against them with his tongue is a believer; and whoever struggles against them with his heart (by abhorring them) is a believer; nothing beyond that involves (the weight of) a grain of mustard of belief. ﴾.

In addition, the story of the three Companions, who stayed home during the Battle of Tabuk with no excuse, is well-known to scholars. Then, the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) deserted them for fifty nights until they repented and in turn Allah forgave them. In this regard, Allah (Exalted be He) revealed the verses,﴿ Allâh has forgiven the Prophet (صلى الله عليه وسلم), the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-

Madinah) ❳until His saying,❲ And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet صلى الله عليه وسلم)] (for Allâh's Decision) ❳.

According to the preceding verses and Hadith, the author of the article and the readers should know that Islamic Shari`ah, being a perfect code of law, adopts leniency in its due place and harshness and strictness in their due place, and that a caller to Allah's Way should be lenient, clement, forbearing and patient. This is more beneficial for his Da`wah and makes preaching more effectives. Besides, it is in line with Allah's Commands and His Messenger's (peace be upon him) guidance. He should also be endowed with knowledge and insight as regards what he calls to and what he warns against, as Allah (Exalted be He) says,❲ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ❳

On the other hand, the Da`iyah (caller) should not resort to harshness and strictness except when necessary and when the objective is not achieved through the first approach (leniency). In this way, the caller to Allah's Way will have assumed the two approaches in their due places and embraced the guidance of Shari`ah as regards both. May Allah guide us to success.

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Refuting the author's allegations and guiding him to the right path

In this context, we do not accept what the writer attributed to Al-Ikhwan (the Muslim Brotherhood) of excessiveness, for what we know about them contradicts his saying. Praise be to Allah, they are on clear proof and insight. They treat people in a way that is better and guide them according to the instructions of scholars and officials of the country.

Supposing that some members of the Muslim Brotherhood made certain mistakes or unduly adopted strictness, they are not infallible and it is obligatory that we admonish them (about it) and warn them about potential mistakes so that they could avoid them in the future.

Moreover, the writer - when informed about such mistakes that he believes to be contrary to the Shari`ah - was more entitled to speak to the leaders of the group, orally or in writing, or advise them about their mistakes. He could even contact His Excellency, the Mufti or the leaders of institutions and inform them about the points in which he criticizes those members, so that the Shaykhs could guide them to the straight path.

However, publishing such criticism in a newspapers is a form of vilification and underestimation of them, and attributing to them things of which they are innocent. This is impermissible for the believer who fears Allah and keeps his duty to Him, for it involves weakening the truth, discouraging the call to it, confusing the readers, and supporting the foolish people and transgressors in their falsehood and in their attack against the callers to truth. We ask Allah to forgive us and him and to guide us all to sincere repentance, adherence to the truth and support of the callers to it, as He is the Best of those asked.

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The fallacies of the writer

The writer's claim that he does not deny that every Muslim should guide to the right, teach righteousness, repudiate evil, and attract others through (his observation of) the morality of the Qur'an and the Sunnah, namely gracefulness, leniency, and forbearance. Yet, a Muslim is not allowed to assume rigor or strictness in his words or deeds, since he is not authorized or entrusted by the authority to do so. All that he can do is to repudiate what he sees as an evil from his heart, which is the least form of Faith for the one who is not in authority. However, adoption of harshness and rigor could only be acceptable in a community or an Ummah that lacks governmental bodies assigned for undertaking this duty. Yet, if such bodies are available, then it is neither inevitable nor acceptable on the part of the individuals to assume such a rule, since it is then already assumed by established governmental authorities.

Exposing fallacies

Such a claim involves truths, falsehoods, and delusions.

The following is an elaborated explanation of that point:

His claim that "he does not deny that every Muslim should guide to the right, teach righteousness, and so on", is true and it is the duty of every one endowed with insight to undertake, for it is the way of our Prophet Muhammad (peace be upon him) and of those who followed him with sure knowledge.

Allah (Exalted be He) says,❲ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ❳

This noble verse indicates that the true followers of the Prophet (peace be upon him) are those who follow him with sure knowledge and who call to the truth. Besides, Allah (Exalted be He) says,❲ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❳

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Though the verse addresses the Prophet (peace be upon him), it generally applies to the whole Ummah, as Allah shows in it the way and levels of Da`wah (calling people to Islam). Thus, the Du`ah (callers to Islam, sing. Da`iyah) should undertake the call to Allah's Way strictly in the way outlined by Allah, whether the invited person is a believer or a disbeliever, with the exception of stubborn and wrongdoing ones (since proofs have already been indicated above about the permissibility of assuming harshness and strictness when treating such persons, within the limits of Islamic Shari`ah).

However, the writer claims that "A Muslim is not allowed to assume rigor or strictness in his sayings or deeds, since he is not authorized or entrusted by the authority entitled to do so. All that he can do is to repudiate what he sees as an evil from his heart, which is the least (form) of Faith for the one who is not in authority."

However, this is a superficial generalization and a manifest error as exposed through the preceding point, since all callers to Allah's Way, whether they are government officials or volunteers, are required to assume the Shar`i way in their Da`wah and they should avoid harshness and rigor in words and deeds, except when necessary as was indicated above.

The writer's words, however, give the impression that the opposite is true.

Guiding the writer to the means of Da`wah as drawn by the Shari`ah

Again, his claim that "All that he can do is to repudiate ..." is a clear mistake.

The correct stance is that the three stages of repudiation are permissible for authorized as well as non-authorized persons. They only

differ in their capacity, for the one authorized by the government is more capable than others. Besides, repudiation by the heart is the least form of Faith for the one incapable of repudiation by either hand or tongue, be he an (authorized) official or a volunteer. This is in line with the noble Hadith and with the prerequisites of Shar`i rules.

In addition, his claim that "adoption of harshness and rigor could only be admissible and acceptable in a community or an Ummah where no government bodies undertake such a duty. Yet, if such bodies are available, then the individuals are not allowed to assume such a rule, since it is then already assumed by established government authorities", is unequivocally disputable too. Moreover, the approach adopted by the writer is not scientific and does not conform to Shar`i evidence because calling to Allah's Way and teaching people that which they know not of His Shari`ah should not be introduced in such a way. Rather, it should be introduced through exhortation and inducement, especially among nations and communities in need of it, for calling and inviting such people to what they are required to embrace of Allah's Law, including things assigned for rulers and scholars is limited to what lies within their scope. Thus, how can such a great thing be expressed in the words of the writer, namely, that it could be admissible and acceptable?

Refutation of the writer's claim and elaboration on the rules of

enjoining good and forbidding evil

As for his claim that "Yet, if such bodies are available, then it is neither inevitable nor acceptable on the part of the individuals to assume such a rule, since if government authorities and bodies have performed the task of Da`wah and enjoinment of good and disavowal of evil, then the volunteers' participation with it in performing such a task is highly commendable and legally inevitable. Such participation is in line with the rule of cooperation in good and righteousness and is a form of Shar`i Jihad and worthy guidance.

In short, governmental authorities and bodies would have performed the collective obligation, and thus, participation of others in performing such an obligation becomes a form of supererogatory and voluntary acts, which is one of the best acts of worship and the most cherished by Allah (Exalted be He).

Yet, if governmental authorities and bodies fail to perform the obligation in the best way, others' participation with them in such an obligation becomes compulsory, since the collective obligation is not fulfilled by the authority.

Besides, legal proofs affirm that the call for Allah's (Exalted be He) Way, and enjoinment of good and forbidding of evil are among the collective obligations which, if performed by a certain group, the rest of the community are exempted from the obligation, and then participation of the rest of the community becomes a supererogatory act. However, if it is not performed by a sufficient group, the whole community becomes sinful.

Enjoinment of good and forbidding of evil are obligatory on individuals

Enjoinment of good and disavowal of evil could be an individual obligation for the one who witnesses the evil, if no one else disavows it and if he is capable of doing so. In such a case, he is obliged to disavow it according to many proofs, the most direct of which is the Prophet's (peace be upon him) saying, ﴾ "Whoever, among you, sees something abominable should rectify it with his hand; and if he has not enough strength to do it, then he should do it with his tongue; and if he has not enough strength to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ﴿ **Related by** Muslim **in his "Sahih".**

Rejecting of evil acts by the heart is obligatory on every Muslim since it is possible for all, through renunciation of abomination, abhorrence of it and separation from its people upon inability to rectify it with the hand or the tongue. For Allah (Exalted be He) says, ﴾ And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers). ﴿

He (Exalted be He) also says inSurah Al-Nisa', ﴾ And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. ﴿

Allah (Exalted be He) also says: ﴾ And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. ﴿ **The meaning of "do not bear witness to falsehood" implies not attending it.**

Demonstrating the meaning of Zur (Falsehood) and the religious ruling on the one calling to it

Zur (falsehood) includes all kinds of abomination, including polytheism, disbelief, festivities of polytheists, congregations for drinking wine and smoking, listening to songs and musical instruments, watching movies and such kinds of abominations. This meaning is stated by Al-Hafizh Ibn Kathir **within his explanation of the verse quoted above.**

Besides, Al-Baghawy **(may Allah be merciful with him) mentioned a similar explanation when explaining the same verse.**

He said that the origin of Zur is varnishing things and attributing false qualities to them. Thus, it is a cover-up of falsehood in a way that makes it seem to be a truth. Hence, they embellish abominations by giving them false descriptions so that people would not resist but rather desire them. Thus, the one who does so bears the sin of his act and the sin of calling to it. Still a more sinful act than this is to call to it through words.

It is authentically reported from the Prophet (peace be upon him) that he said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their punishment being diminished in any respect". This meaning is supported by numerous proofs.

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The writer's fabrications about Allah

As for the writer's claim, "I was pleased that our reverend scholars renounced such trespassing on those people's part, and forbade them to do so, etc.", is disputable. It is already acknowledged that the Muslim Brotherhood - in their Da`wah and disavowal of abomination - would ascertain the legal way and treat people with leniency and wisdom. We do not know that they assumed of harshness and rigor that which obliges scholars to condemn them for it. Thus, I do not know from where the writer derived this report.

It is also quite known that the reporter of any news should make sure of the authenticity of what he cites and spreads among people. Moreover, if he is sure of its authenticity, he is still required to examine whether it is of a better consequence to declare it or it is better to leave it.

Even if the present report was true, it is undoubtedly not to the benefit of the people to spread it among them or to publish it in newspapers, since this implies underestimation of the callers to the truth, discouraging them, encouraging immoral people in the face of the callers to truth at a time in which the callers to falsehood and destructive ideologies support one another in circulating their falsehood and declaring their ideologies. Thus, it is the Help of Allah (alone) that we seek.

Cheap interpolation belied by the reality of the Muslim Brotherhood

As for the writer's statements about the ordeal that took place in the early stages of Islam and which resulted in the murdering of `Uthman (may Allah be pleased with him), and about the consequent difference between the people of Al-Sham (the Levant) and the people of Iraq, and so on,

such matters are examined in the field of history and are known to Muslim scholars and others. Besides, the enemies of Islam and the ignorant undoubtedly play an effective role in such falsification. Again, the opinion of Ahl-ul-Sunnah Wal-Jama`ah about the ordeal is well-known, namely to refrain from (elaborating on) what occurred among the Companions (of disputes), to ask Allah to be pleased with them all, and to believe that they practiced Ijtihad (juristic effort to infer expert legal rulings) in what they did and that they were seeking the truth.

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Hence, the one who was in the right among them would be twice rewarded, while the mistaken one would be rewarded once, as is indicated in the noble authentic Hadith.

What matter for us here are two points,

one of which is the writer's fear that it could be that the members of the Muslim Brotherhood did what they did under the influence of a secret criminal group.

A: Indeed, the one who knows the Muslim Brotherhood and who is well-acquainted with their condition, would certainly realize that they are far from such heinous accusation and mistrust. Besides, it is obligatory on the Muslim to think well of his fellow Muslims and to redress any mistakes that occur (on their part) through the legal ways that construct, not destroy, encourage the right, not suppress it, maintain the truth and refute falsehood. Thus, he should not mistrust them, help in smothering their Da`wah, calumniate them, encourage the followers of falsehood (in their struggle) against them, and instigate the rulers to stop their movement in conformity with Allah's (Exalted be He) saying,

O you who believe! Avoid much suspicion; indeed some suspicions are sins. Besides, the Prophet (peace be upon him) said, 'Beware of suspicion, for it is the worst of false tales. .

A grave mistake because of blind imitation

The second point is his description of Ka`b Al-Ahbar - in imitation of some of late critics - as being a Jew who feigned Islam to (freely) conspire against it and to corrupt its followers.

A: This disagrees with the well-known information reported by Muslim scholars and transmitters of reports. For the scholars of Hadith reported from him, while Mu`awiyah (may Allah be pleased with him) and many righteous Salaf praised him.

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Moreover, Muslim related from him in his "Sahih", while Al-Bukhari mentioned him in his book, "Al-Jami` Al-Sahih" without raising any suspicion about him. Also, Al-Hafizh Ibn Hajar referred to him in "Al-Isabah and in Al-Tahdhib", and Ibn Al-Athir referred to him in "Usd Al-Ghabah" without hurling any accusations at him.

In addition, Al-Hafizh Ibn Hajar stated in "Taqrib Al-Tahdhib" "Ka`b ibn Mati` Al-Himyari, Abu Ishaq - known as Ka`b Al-Ahbar -, was a Thiqah (trustworthy) narrator from the people of Yemen who dwelled in Al-Sham (The Levant). He lived through paganism and Islam, and died during the caliphate of `Uthman (may Allah be pleased with him)". So, how can anyone who fears Allah and keeps his duty to Him accuse a person, who declared Islam, called to it and took part in what the Companions did, of being a Jew, with no warrant or argument supporting such a claim?

It is authentically reported that the Prophet (peace be upon him) warned the Muslims against vilifying each other, and informed us that the one who falsely accuses his fellow brother of something, the reviler would then be worthier of the hurled offensive trait than the one reviled.

Moreover, the fact that he reported some strange Israelite narrations (from the Jews) does not justify accusing him of being a Jew or of plotting against Islam, since the Prophet (peace be upon him) said, Report from the Children of Israel

as there is no restriction (in that) ﴾.

On the other hand, Muslim scholars have scrutinized the reports of the Children of Israel and disproved and refuted of it whatever opposed the truth. Thus, Ka`b in this regard resembles `Abdullah ibn `Amr , `Abdullah ibn Salam, Wahb, and others of those who transmitted the reports of the Children of Israel .

Just as it is impermissible to accuse `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) of being a Jew because he transmitted much from the reports of the Children of Israel that were in the two loads he seized on the day of Al-Yarmuk of their (Jews') books, thus it is impermissible to accuse Ka`b of being a Jew or of plotting against Islam due to the same reason.

It is also impermissible to set him side by side with `Abdullah ibn Saba' and the likes of well-known disbelievers, atheists, and plotters against Islam.

It is narrated in the Two Sahih Books (i.e. Al-Bukhari and Muslim)from Abu Dhar (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴿ He who brands another as disbeliever or says to him "O enemy of Allah", while in fact he is not so, it certainly rebounds on him ﴾.

This Hadith and others with the same meaning make it an obligation that the Muslim ascertain in judging people and be careful not to slander his fellow Muslims on the mere grounds of suspicion or the blind imitation of unreliable persons. Indeed, it is Allah (alone) Whose Help we seek.

A grave fabrication, ridicule of the Du`ah, and denunciation of fulfillment of obligations

Then, the writer went on, "I believe that man is an enemy of that which he knows not (a famous proverb). So, preceding our new consciousness and enlightenment on the reality of new scientific innovations, we would shrink from and condemn the application of them". Then, he referred to the employment of cars, planes, and rockets, and added, "Since, we have come to know, perceive, make sure of the benefits of all these (things), and that they do not involve disagreement with the religion, why do such naive and deceived people oppose it? Why do they then travel from one country to another (by such means of transportations), since they condemn and try to avoid utilizing them [i.e. cars, planes, etc. Trans.]?"

Undoubtedly, those who read and analyze such words will perceive that the Muslim Brotherhood, whom the writer aimed at criticizing, in no way condemn such modern innovations, of cars, planes, wireless technology, and the likes. It is also quite known that the Muslim Brotherhood members in no way reject or find fault with any of these. Rather, they themselves utilize such means; they travel by car and plane and use wireless telephones. So, what is it that drove the writer to weave such a grave fabrication and fall into such a heinous pitfall?

Thus, I leave it to the reader to answer this question, and I ask Allah (Glorified and Exalted be He) to safeguard us against personal vain desires and against the steps of Satan.

Regarding their travel to different countries for Da`wah and guidance, it is a worthy task, for which they should be praised and thanked. It is not a cause of wonderment and condemnation. It only raises wonder since almost all people have neglected this noble mission, which is the way of the messengers and their followers. Yet, it is not a cause of wonderment that results in condemnation, vituperation, or mistrust.

On the other hand, the writer's description of them as "deceived" is improper, since they are indeed far above such a description, while it is the writer who is worthier of it, since the Muslim Brothers - thanks to Allah - are neither deceived nor influenced by a destructive movement. Moreover, they are not working for a vile purpose, as their purpose is noble, their work is praiseworthy, and their motivation is the (quest for the) truth, zeal for it, fear for the Muslims against the consequence of spreading of abominations and failure to redress them. Indeed, the deceived person is he who (out of mistrust) thinks them to be the contrary.

However, I hope his description of the Muslim Brothers and his preceding description of the Companions as "naive" - within his discussion about the prejudiced and greedy enemies of Islam, does not imply depreciation. For, this is indicated by the context in which he juxtaposed the description of them as "naive" with his description of them as "deceived", in a way that denotes that "naive" implies negligence, dim-wittedness, and heedlessness about the consequences of matters. Such is the famous approach of some modern writers. I hope the present writer does not intend the same meaning, even though his words hint at it. We ask Allah to pardon us and him, and to grant us all sincere repentance of our mistakes and sins. He is indeed the Best of all those asked.

Overt contradiction

The writer then added, "Of course, I am not entitled to give Fatwa, and I am not qualified to do so,

for this is the specialization of our reverend scholars who condemned the work of those deceived and naive (persons)".

Well, we say to him, "Since you know that you are not competent to give Fatwa, why then do you issue Fatwas all the way through? Surely, if you ponder on your words, you would realize that you issued several misguided Fatwas.

Indeed, it is one of the mortal sins to give Fatwa with no knowledge. For such Fatwas lead many people astray and result in the ruin of many others, especially when they are publically declared and when this is done by a person about whom people are deceived. This could result in serious danger and evil consequences. Besides, the one who gives Fatwa with no knowledge incurs the sins of those who follow him (i.e. his Fatwas), as it is reported from the Prophet (peace be upon him) that he said,﴿ He who issues Fatwas without having sound religious knowledge will bear the burden (guilt) of the one to whom he issued a Fatwa. ﴾.

It is also authentically reported that the Prophet (peace be upon him) said,﴿ He who invites others to follow an aberration,

he will incur sins equivalent to those of the people who follow him (in sinfulness), without their sins being diminished in any respect". ﴾.

On the other hand, Allah (Glorified and Exalted be He) regarded as grave the issuing of Fatwas which is not grounded on sound religious knowledge, and warned His Slaves against it, showing that it is an act of Satan. He (Exalted be He) says,﴿ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴾

He (Exalted be He) also says,﴿ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. ﴾﴿ He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. ﴾

Second, we ask the writer, "Who among revered scholars condemned the work of the Muslim Brothers?"

We have already stated in the beginning of the present statement that - as far as we know - none of the scholars known for their (religious) zeal and meticulousness condemned their work. Rather, it is known that revered scholars maintain and assist them, thank them for their good work and ask Allah to grant them success and guidance. Besides, how could revered scholars condemn calling to Allah's Way, guiding people to obey Him, and exhorting them to perform prayer in congregation, or condemn disapproving of those who neglect this. Such splendid deeds could never be denounced by anyone who believes in Allah and the Last Day and who has knowledge about the call to Allah's Way and the enjoinment of good and rejection of evil, not to mention a revered scholar. So, we seek refuge with Allah against saying something about Him or about His slaves with no knowledge. We seek refuge with Him against slips of the tongue and evil deeds.

For how grave is the sin incurred by the writer upon himself and upon those who could be misled by his words! How heinous is such an offense!

Acknowledgment of truth and subsequent deviation (from it)

Next, the writer added, "Yet, I say that the religion prohibits solid statues and the likes with the aim of Sadd-ul-Dhara'i` (blocking the means leading to sins) and in fear of the return to worship of idols, as was the case in early Jahiliyyah (the pre-Islamic time of ignorance) and as is the case with idolatrous nations today.

Besides, if it is our duty as a conservative Muslim Ummah to fight lewd and obscene pictures for fear that they could taint our traditions and morality, what is the argument of those who renounce reflexive shadowy pictures (photos) that in no way differ from the reflection of the mirror? Again, what is the difference between these reflexive shadowy, mirror-like photos

employed in newspapers, magazines, exhibitions, homes, and cinemas, and between similar pictures wirelessly transmitted through TV? As I said in a preceding article that TV displays only what is transmitted of good or bad matter, and we - in these sacred countries - are capable of choosing what is good and beneficial to broadcast, such as pure educational, historical, and entertaining matter through which we can preserve society against the evils of leisure, gossip, and trivial sayings and deeds." (End of quote)

A: Our reply to such an argument is that the writer did well when he admitted that Islam prohibits solid statues and the likes with the aim of Sadd-ul-Dhara'i` and in fear of the return to worship of idols, as was the case in early Jahiliyyah (the pre-Islamic time of ignorance) and as is the case with idolatrous nations today. There are many authentic Hadith corroborating the meaning referred to by the writer that were reported from the Prophet (peace be upon him), on the prohibition and prevention of statues, cursing sculptors, and declaring them the ones receiving the severest punishment on the Day of Judgment; they would be punished on that day, and it would be said to them "Give life to what you had created".

It is proven through Qur'anic verses, Hadith, and reports that the reason of aberration on the part of the People of Nuh **was statues, as Allah (Exalted be He) says,**﴿ "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols). ﴾﴿ "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers) save error.'" ﴾﴿ Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. ﴾

It is also authentically reported﴿ from the Prophet (peace be upon him) that one of his wives made a mention before him of a church which she had seen in Abyssinia (Ethiopia) and which had pictures in it. He then said, "When a pious person amongst them (among the religious groups) died they would build

a place of worship on his grave, and would then decorate it with such pictures. They would be the worst of creatures in the Sight of Allah ﴾Indeed, there are numerous Hadiths on this meaning.

Thus, it becomes clear that leniency towards selling them in the markets, setting them in offices and departments, and the like, are among the major causes of polytheism, of the acts of Jiahiliyyah, and a characteristic of the worst of creatures in the Sight of Allah.

Therefore, it is obligatory on all officials in Islamic countries to eliminate such statues, drive (people) away from them, prevent importing them, and demolish whatever exists of them in any place in obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and out of warding off their evil consequences.

The writer also did well when he said, "If it is our duty as a conservative Muslim Ummah to fight lewd and obscene pictures for fear that they could taint our traditions and morality ..."

Sure, he did well by Allah, and it is indeed obligatory on us and on officials in all Islamic governments to fight such obscene pictures

that have invaded the Islamic countries from everywhere and become widespread among our young men and women in every place, except for the places which Allah willed to preserve. Hence, it is the duty of the rulers to fight them and to ban the newspapers and books that advertise them among the people. Likewise, all newspapers and books conveying all kinds of atheism, subversion, and calls for dissociation from morality, and virtue should be banned. In addition, the rulers should charge administrative governors and security officials - in cooperation with the committees for the propagation of virtue and the prevention of vice (CPVPV) - with elimination of such destructive tools and lethal methods that threaten our religion and morality. May Allah guide them to maintain His Religion, protect His Shari`ah, and support whoever undertakes such a task; He is indeed Able to do everything.

Issuing Fatwas about pictures with no knowledge

As for the writer saying: "What is the argument of those who renounce reflexive shadowy pictures (photos) that in no way differ from the reflection of the mirror? ..."

A: This is a Fatwa given by the writer himself which compares a photograph to the reflection of pictures in the mirror. Undoubtedly, the Fatwa indicates lack of knowledge about Shar`i evidence; the point which is admitted by the writer himself as he said that he is neither entitled to give fatwa nor is qualified to do so. Why then does he - may Allah guide him - give Fatwa and enact a conclusive ruling with no (sound religious) knowledge?

He also made a mistake in equating (the two kinds of pictures) and in drawing the analogy from two perspectives; **one of which is** that the photograph does not resemble the image reflected in the mirror, since the former keeps a (solid) form and remains to be tempting.

The image reflected in the mirror, however, is temporary and it disappears when the main object moves away from the compass of the mirror. Such is indeed an undisputed fact.

The second perspective, however, is that the Hadith reported from the infallible (i.e. the Prophet, peace be upon him) absolutely prohibited pictures, and stated that anything similar to a photograph is prohibited, such as the pictures on clothes and walls.

It is also authentically reported from the Prophet (peace be upon him) in many Hadiths that when he saw at `Aishah's (room) a curtain on which (pictures of) idols (were drawn), he - getting angry - tore it and said,❨ the people who will receive the severest punishment from Allah on the Day of Judgment will be the picture makers. ❩

According to another Hadith, he said,❨ The makers of these pictures ... ❩referring to the pictures on clothes ,❨ will be tortured on the Day of Judgment. It will be said to them,‘Give life to what you had created.’ ❩.

It is proven that he (peace be upon him)❨ wiped out the pictures that were on the walls of Al-Ka`bah on the Day of the Conquest ❩Their religious ruling is similar to that applying to photographs. Even if we assume that the photograph

is similar to the image reflected in the mirror, the analogy is still invalid, since it is established in the purified Shari`ah that no analogy is allowed if there is a (religious) text (giving a ruling) about it. Rather, analogy is admissible only when the text is lacking, as is quite known for scholars of Usul and for all scholars in general.

The Hadith quoted by those who view the use of pictures allowable and the answer to it

As for what was reported from the Prophet (peace be upon him) that he said,❨ The Angels do not enter a house wherein there is a picture, except the prints upon cloth ❩This Hadith is indisputably authentic. It is quoted by those who view as allowable (the use of) photographs.

The answer to such a claim involves different perspectives that run as follows. .

First: The Hadith on prohibition of making pictures, the curse on the picture makers, and the statement that they will receive the severest punishment on the Judgment Day are categorical. They involve no restriction or exception. Thus, they should be adopted and their generalization should be acknowledged.

They also include the narration that when the Prophet (peace be upon him) saw pictures similar to photographs, namely those printed on curtains and walls, he flushed with anger, commanded them to be torn, and wiped out the pictures that were on the walls. Rather, he himself undertook the task of wiping them out when he saw them on the walls of Al-Ka`bah, as is referred to above.

A different perspective is that the mentioned exception came only within the context of verses indicating the Angels' abstinence from entering the house wherein there are pictures, while it was not mentioned within the context of the Hadith prohibiting making pictures. How great is the difference between both cases!

Moreover, his saying,❨ ...except a print on a garment. ❩should be taken to refer to sculptures that are not pictures, or to pictures of bodies with heads disfigured or omitted, or pictures on cloth wore out in common service, such as that used in making pillows, mats, and the like, which is not hung or raised like curtains by doors and walls, and on clothes. Surely,

authentic Hadith are explicit as regards the prohibition of all this and as regards the Angels' abstinence from entering the houses wherein they are as indicated in the Hadith narrated by `Aishah, Abu Hurayrah and other Companions.

Accordingly, reconciliation between the Hadith becomes clear. We come to know that the exception is introduced within the context of Hadith indicating Angels' abstinence from entering the houses in which there are pictures. Thus, we realize that it denotes disfigured pictures drawn on pillows, sheets, and the like, or pictures of headless bodies. May Allah grant us success.

Scholars' conciliation among Hadith on pictures in a way that removes ambiguity

Al-Hafizh Ibn Hajar (may Allah be merciful with him) reconciled in "Al-Fath", and Al-Nawawy in "Sharh Muslim" among the related Hadith in the way just elaborated above. Here are quotes from them and from other scholars on the issue that clarify the truth and remove ambiguity. Indeed, Allah is the Guide to the Straight Path; He (Alone) is Sufficient for us, and He is the Best Disposer of affairs

(for us).

Al-Hafizh reported in "Al-Fath" that Al-Khattaby said, "The picture that keeps the Angels from entering a home where it is therein is that which is forbidden to be acquired, of the representations of anything endowed with life, which are not beheaded and worn out in common service". (End of quote)

Al-Khattaby (may Allah be merciful with him) also said, "The punishment of the picture maker is aggravated because all the pictures were worshipped besides Allah; looking at it is luring and some souls are inclined to it",

while Al-Nawawy (may Allah be merciful with him) said in "Sharh Muslim", " Prohibition of picturing is restricted to picturing animals and pictures not worn out in common service - such as those on things used as mats and the like - and that Angels do not enter a house in which there is a picture or a dog".

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Our fellow scholars as well as other scholars said, "Picturing the images of animals is quite forbidden. It is one of the major sins because it is promised to incur severe punishment through Hadith. It is by all means prohibited, whether it be made of elements worn out in common service or of anything else, and merely making it, whether it is made on clothing, mats, coins, urns, walls or the like.

As for picturing trees and camel saddlebags and the like pictures other than animals, it is not prohibited.

This is the same religious ruling on the making of pictures itself.

However, acquiring things on which the pictures of animals are drawn requires further elaboration; if it is hung on walls or on dresses or the like, it is not considered to be worn out in common service, and in turn it is prohibited.

Yet, if it is woven on floor coverings, pillows, cushions, and the like of things worn out in common service, it is not prohibited". The discussion goes on until he says, "There is no difference in all this between things that have a shadow and things that have no shadow. Such is the summary of our Madh-hab (opinion) on the issue".

Words to the same effect were given by the majority of scholars, of the Companions, the Tabi`un (Followers, the generation after the Companions of the Prophet), and those who followed them. It is also the opinion of Al-Thawry, Malik, Abu Hanifah and others.

Moreover, some Salaf (righteous predecessors) prohibited (acquisition of) images that have a shadow while they deemed permissible images that have no shadow. Indeed, this is an invalid opinion, since the pictures on the curtain which the Prophet (peace be upon him) denounced are undoubtedly disowned though they produce no shadow, not to mention other Hadith about the categorical prohibition of pictures."

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Al-Hafizh, after summing up the opinion of Al-Nawawy, said, "The generalization covering pictures that have a shadow and those that do not have shadows is corroborated by theHadith narrated by Ahmad from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said,(Who of you would (like to) head for Madinah, and leave no idol in it except that he breaks it, nor an image except that he blots it out?)

The narration includes the following addition,("Whoever re-make these things (idols) will be disbelieving in what was revealed to Muhammad (peace be upon him)".)

It remains for me to add that it is already mentioned above that the Prophet (peace be upon him) blotted out the images that had been on the walls of Al-Ka`bah, though they had no shadow.

Furthermore, Muslim narrated in his "Sahih"from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said to him,(Spare no portrait unwiped out, and leave not a high grave unleveled.").

This applies to all pictures, whether or not they have a shadow.

This ruling is unequivocally unobjectionable. After all, it is Allah (alone) Whose Help we seek and in Whom we trust. There is no might or power except with Allah, and we ask Him (Exalted be He) to grant us and all the Muslims success in that which pleases Him and to preserve us against the means of His Wrath; He is indeed All-Hearer of invocation.

As for Television, it is a dangerous instrument whose harmful influence is as serious as that of the Cinema, or even more. We already know from the works discussing it and from the words of knowledgeable people (of its effect) in Arabian countries and others that it is dangerous and that it negatively influences creed and morals, and disturbs the conditions of society. This occurs through enactment of loose morals, displaying nudity, giving voice to destructive irreligious sermons and articles, urging imitation of disbelievers in their manners and costume, aggrandizement of their chiefs and leaders, indifference to the morals of the Muslims and to their style of dress, and contempt of Muslim scholars and heroes.

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It involves representation of Muslim scholars and heroes in repulsive images that entail despising them and driving away from their biographies, and also representation of the ways of cunningness, deception, plundering, theft, brewing conspiracies and aggression against people.

Undoubtedly, such an instrument that entails all ways of corruption mentioned above should be proscribed, and the means leading to it should be blocked. Thus, if the volunteering Muslim Brothers renounce it and warn against it, they cannot be blamed for it, since what they do is a form of advice for the sake of Allah and His Slaves.

However, he who thinks that this instrument - if censored - could be free of such evils or could broadcast only what promotes public good, he would be seeking a deferred hope and committing a serious mistake because the censor sometimes becomes heedless and because people today mostly imitate westerners and follow their footsteps as regards employment of this instrument. This is also because censors scarcely perform their duties, especially in the present era in which most people have inclined towards diversion and trifles and towards all that deters from guidance. Besides, reality testifies to such negligence, as is the case with radio and television stations in some countries, for both could not apply enough censorship to preclude the harmful influence of such instruments. We ask Allah to guide our governments to that which leads to good, salvation and happiness of our Ummah in this world and in the Hereafter. We also ask Him to provide upright retinue for these governments and to help them control such instruments, so that they would

broadcast only what benefits people in their religion and worldly life; He is indeed the Most Bountiful and Most Generous.

Hence, we come to the end of our discussion regarding the mistakes of the writer in an attempt to advise for the sake of Allah and for His Salves. We ask Allah (Exalted be He) to guide us, the writer, and the rest of the Muslims to understanding of the religion and of all that benefits our religion and worldly life; He is indeed able to do everything. May the Peace and Blessings of Allah be upon His Slave and Messenger, Muhammad, his family, and his Companions.

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Islamic ruling on those who renounce polygyny

In the Name of Allah. Peace and blessings be upon Allah's Messenger.

I have reviewed the article published in Al-Yamamah magazine, issue dated 18 Rabi` Awwal, 1385 A.H. entitled "The problem of the week", and read what was written by Mr. Nasir ibn `Abdullah in offering solution for the problem of sister M. A. L. referred to in the issue of 11 Rabi` Awwal, 1385 A.H., under the title,

Take me to light

I also read what was written by Ibn Al-Surah on solving the same problem. Thus, I discovered that what was written by Mr. Nasir was a good solution that conforms to the right and should be adopted by the sister experiencing the problem. She should adhere to good manners, noble character, and graceful patience, and thus, she would overcome all the difficulties and would see good consequences.

If the harm she suffers and injustice she undergoes at the hand of her husband, she should gently, amiably, and patiently ask him to set matters fairly. We wish she could realize her request and stay home with her husband, for this is nearest to justice in-sha'-a-Allah (if Allah wills).

Yet, if the harm is inflicted by her co-wife (in polygyny), then the husband should prevent harm providing a separate place for the wronged wife with the necessary maintenance and finding a female companion for her if she cannot stay at home alone. The husband should also be objective, seek fairness, and keep away from all forms of harm; otherwise - and in case none of his relatives or friends could solve the problem - she has nothing left to do but to take the matter to court.

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Before that, however, she should supplicate to Allah (Exalted be He) and sincerely ask Him to relieve her of her distress, facilitate her affairs, and guide her husband and co-wife to what is right and fair.

She should also reconsider her condition, adopt righteousness and repent to her Lord (Exalted be He) of her negligence towards herself and her husband, for distresses only befall slaves because of the sins they earn, as Allah (Exalted be He) says,﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾He (Exalted be He) says,﴿ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴾

As for the solution offered by Ibn Al-Surah for the problem, it is a solution offered by a person who is ignorant of the Shari`ah and its rulings. In fact, he needs to be led to the light and directed to what is right as he has fallen into a more dangerous and more dismal problem than that befalling the complaining wife. Such a problem is nothing other than his disapproval of polygyny and allegation that it is a serious disease that should be fought by all means leading to the control of this inveterate vice that threatens the stability of our society. He further called upon the government to proscribe it.

He also alleged that the one who seeks to practice polygyny is an ignorant person and we should cooperate in preventing him from fulfilling his bestial desires and in rooting out this malady.

He further claimed that whenever polygyny is practiced in a family, that family would certainly end up in disunion and adversity, and so on.

I believe these words could not be issued by anyone who believes in Allah and the Last Day,

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and knows that the Glorious Qur'an and the Purified Sunnah have permitted polygyny, and the Muslims concurred on its lawfulness. So, how can a Muslim disapprove of the Qur'anic statement of its permissibility, as Allah (Exalted be He) says,﴿ then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ﴾

Thus, Allah (Exalted be He) has permitted His Slaves through this verse to marry women of their choice, two or three or four, on the condition of justice. However, this ignorant person alleges that polygyny is a serious disease and an inveterate malady that disunites the family and disturbs its stability, and then should be fought. He also alleges that the one who seeks to practice polygyny is similar to an animal. This is a heinous claim that implies belittlement of those who marry two or more women, on top of whom is the Master of humans and the Jinn, Muhammad (peace be upon him).

The Prophet (peace be upon him) practiced polygamy; he had nine wives at the same time. Yet, Allah benefited the Ummah through those wives and they conveyed beneficial knowledge, good morals, and noble

manners.

Prophets Dawud and Sulayman (i.e. David and Solomon, peace be upon them) practiced polygamy; they had many wives at the same time, by the Will of Allah and through his Legislation.

Many of the Companions of the Prophet (peace be upon him) and of those who graciously followed them practiced polygyny too.

If polygamy is accompanied by observance of justice, it has many advantages and numerous benefits, including preserving the chastity of man and his being the cause of preserving the chastity of a number of women,

his maintenance of their interests,

and multiplication of progeny that entails increasing the number of the Ummah. This in turn increases its power and the number of those who worship Allah (Exalted be He).

It also entails the Prophet's (peace be upon him) boasting of them in front of other nations on the Judgment Day.

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Many other interests are known to those who glorify the Shari`ah and consider its advantages, wisdom, secrets, and the dire need of people for it with contentment, love, glorification, and insight.

The ignorant person who views the Shari`ah in a negative light and subserviently looks east and west, approving of all that comes from them, is far from perceiving the merits of the Shari`ah, its wisdom, benefits, and the protection of the interests of male and female servants of Allah.

Polygamy was known to the preceding nations that had civilizations and during the Pre-Islamic era among the Arabs. When Islam came, it limited polygyny, restricted the number of wives to four, and permitted the Prophet (peace be upon him) to have more than four wives due to certain wisdom, secrets, and interests. Finally, Allah made it unlawful for him to marry any woman after his nine wives as indicated in Surah Al-Ahzab.

The scholars of Shari`ah mentioned that polygyny is among the merits of Islamic Shari`ah and is an aspect of its maintenance of the interests of society and a remedy for its problems.

Were it not for fear of verbosity, I would have reported to the reader excerpts from those scholars, so that the reader would increase in knowledge and insight.

Some enemies of Islam noticed this aspect and admitted the excellence of the Shari`ah and the way introduced this matter. They did so in spite of their enmity and acknowledged the truth out of the pressing necessity to admit it.

I hereby quote some of these testimonies, Qur'anic verses, prophetic Hadith, and comments of Muslim scholars that are far more sufficient and useful than the statements of the enemies of Islam. There are still some people who could benefit more from such testimonies than he could

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benefit from the sayings of Muslim scholars and even from verses and Hadith. This is only because he glorifies the west and all that comes from it. I deemed it necessary to quote some of these testimonies of male and female western writers.

It is quoted in "Al-Manar", vol. 4, p. 360, from the London newspaper by some writers' words to the effect that "Many young women have gone astray and adversity prevailed. Those who examine the cause of this phenomenon have become few. As a woman, my heart aches out of deep pity for and love for them. Yet, how could my grief, anguish, and lamentation benefit them, even if all people shared such feelings with me. Of course nothing can help in preventing this abominable state".

How perceptive was the scholar Tus, who diagnosed the malady and prescribed the cure for it, namely, permitting a man to marry more than one wife. He thus, asserted, "In such a way, adversity would inevitably be removed and our young women would be housewives. For misfortune is indeed entailed by forcing the European man to marry no more than one woman, as such restriction has turned our young girls astray and had driven them to seek man's profession. In turn, the evil would aggravate if man is not allowed to marry more than one woman.

Who can count the number of married men who have illegitimate children that are now weary, dependent, and shameful mark of human society. Indeed, if polygyny was lawful, such children and their mothers would not have suffered the current agony and ignominy, and their children's honor would have been kept intact. For indeed women competing with men (in work) incurs destruction; have you not perceived that her nature reveals that her professions are different from those of man and vice versa. Permitting polygyny grants every woman the right to be a housewife and a mother of legitimate children.

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On page 362, another female writer was quoted to have said, "It is better and less distressful that our young women work as housemaids or like housemaids than work in laboratories where they become corrupted with plagues that remove the luster of their lives. Would that our countries were like the Muslim countries endowed with decency, chastity, and purity where the maid and the slave enjoy the most luxurious ways of life and are treated kindly just as children! It is disgraceful for our country of England that it makes its young women an example of vice through their frequent mingling with men. How come then we do not tread in the heels of them (Muslim countries) by assigning for girls the work that suits their natural disposition such as domestic chores, and leave men's work for men so that we could preserve the honor of such girls."

Others like Gustavf Lobone said, "Polygyny is a good system that elevates the moral level of nations that practice it, makes families more connected and grants woman respect and happiness she does not have in Europe .

Moreover, playwright Bernard Shaw said, Indeed, Europe shall have to return to Islam before the close of the twentieth century, whether she likes it or not.

These are excerpts of what I read from non-Muslim writers on the merits of Islam and polygyny, which contains a lesson for all those endowed with sound understanding. It is the Help of Allah (alone) that we seek.

As for what Ibn Al-Surah said about polygyny, it undoubtedly implies denigration of Islam, insult of the Perfect Shari`ah, and ridiculing the Prophet (peace be upon him), which is a negation of his faith. Thus, it is the duty of the rulers to invite him to repent. So, if he repents and declares his repentance in the newspaper where he published his irreligious article, then praise be to Allah. Besides, he should also be disciplined in a way that deters him and his peers.

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Yet, if he does not repent, it becomes obligatory to kill him on the grounds of his apostasy, and his inheritance becomes a booty for the treasury, as his relatives are not allowed to inherit him.

Allah (Exalted be He) says,﴾ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴿﴾ Make no excuse; you disbelieved after you had believed. ﴿

He (Exalted be He) says about the disbelievers,﴾ That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless. ﴿

He (Exalted be He) reminds His Slaves that whoever mocks His Religion or hates what He has sent down, they become disbelievers and their deeds will be made fruitless.

In another verse, Allah (Exalted be He) says,﴾ That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless. ﴿

Undoubtedly, Ibn Al-Surah disliked what Allah (Exalted be He) has sent down concerning the permissibility of polygyny, and disparaged it on the premise of its being an inveterate malady. Therefore, the ruling stated in the verse applies to him. Indeed, there are numerous proofs on this meaning.

We ask Allah to guide us and all Muslims to love what He has legislated for His Slaves and to adhere to it, and to beware of what opposes it. May Allah give victory to His Religion and His Party and obliterate falsehood and disappoint its followers. He is indeed All-Hearing, Ever-Near.

May the Peace and Blessings of Allah be upon His Slave and Messenger, Muhammad, his family and Companions!

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General advice on some major sins

From `Abdul `Aziz ibn `Abdullah ibn Baz to those who see it of my Muslim brothers, may Allah grant me and them success in fulfilling what pleases Him, and keep us away from disobeying Him, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!), to continue:

I advise every Muslim to have Taqwa (fearing Allah as He should be feared) in all circumstances and guard his tongue from saying anything other than that which is useful, because Mubah (permissible) talk may lead to what is Haram (prohibited) or Makruh (reprehensible), and this is common among people, Allah the Exalted says:﴾ Not a word does he (or she) utter but there is a watcher by him ready (to record it). ﴿Allah (Exalted be He) also says:﴾ And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh). ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says in the Hadithagreed upon by Al-Bukhari and Muslim andnarrated by Abu Hurayrah (may Allah be pleased with him):﴾ "He who believes in Allah and the Last Day should either utter good words or stay silent..." ﴿.

There are things that may be a topic of talks but should not be spoken and one should be warned against talking about them, for they could lead to major sins, which would lead to displeasing Allah and to His Punishment. These things have become commonly widespread in some communities:

1- Backbiting : That is talking about your brother or sister in a way that they would dislike, if they heard about it, whether it be talking about their body, family, character, actions, sayings or about their religion or life, or even talking ill about their clothes

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, home or car. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:﴾ Do you know what backbiting is? They (the Companions) said: Allah and His Messenger know best. Thereupon, he (the Prophet) said: Backbiting is talking about your brother in a manner which he does not like. It was said to him: What is your opinion, if I actually find (that failing) in my brother that which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, then you in fact, backbit him, and if it is not in him, it is a slander against him. ﴿Reported by Muslim.

Backbiting is Haram (prohibited), no matter what the reason behind it; whether it is to calm down rage, or to compliment those present and make conversation with them, or reconciling or courtesy of companions. Or to encourage others to speak or to envy others or just for fun, or to waste time or if a person speaks ill of others to make those present laugh. Allah the Exalted forbade this, and warned His slaves against it, He the Exalted says:﴾ O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. ﴿

In a Hadith by Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said:﴾ The Muslim is inviolable by his Muslim brother, with regard to his blood, wealth and honor ﴿Reported by Muslim. He (peace be upon him) said in his final Khutbah (sermon) in his Farewell Hajj:﴾ Your blood, your properties and your honors are as sacred to one another as the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Have I not conveyed Allah's message to you? ﴿Reported by Al-Bukhari and Muslim. It is also narrated by Abu Hurayrah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said:﴾ The worst kind of usury is indulging in evil talk about the honor of your Muslim brother. ﴿Reported by Al-Bazzar and Abu Dawud. The authentic Hadiths of the Prophet (peace be upon him) that refer to the prohibition of backbiting and warning against it are so many.

2- Among vices that should be avoided, kept away from and warned against is tale-bearing. It refers to the act of transferring conversations from one person to another, or from one group to another, or from one tribe to another

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with the intention of causing corruption and driving people away from each other. It includes disclosing what people dislike no matter if the person reported, the person informed, or even others may dislike it. This act of disclosing may be done verbally, written, or by using code, or gestures regardless of the subject reported whether it is a saying or an action and whether it is a defect or imperfection in the person reported or not. A person must refrain from talking about what he knows or sees in people, unless there is some benefit to Muslims in transferring information or that it will eliminate evil.

Motives behind tale-bearing is either to cause evil to the person being spoken about or to show love to the person who is being informed, or to engage in ones advantages and disadvantages; all of which is

forbidden. No one should believe rumor mongers; because a person who gossips is considered a Fasiq (someone openly and flagrantly violating Islamic law), whose Shahadah (testimony of faith) is rejected. Allah the Exalted says:﴾ O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance ﴿, one must forbid him from doing so, advise him against it, and condemn the act, for Allah (Exalted be He) says:﴾ enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad) ﴿One should dislike him for Allah's sake and should not think negatively of his brother, who is being spoken about. He should think good of his brother, Allah (Exalted be He) says:﴾ O you who believe! Avoid much suspicion; indeed some suspicions are sins. ﴿The Prophet (peace be upon him) said:﴾ 'Beware of suspicion, for it is the worst of false tales. ﴿Agreed upon its authenticity i.e. reported by Al-Bukhari and Muslim.

He should not spy on the person who was spoken about or defame his self by committing the same forbidden act that the gossiper committed by repeating the gossip which he heard.

The evidence for the prohibition of tale-bearing in the Quran and Sunnah (whatever is reported from the Prophet) are many; for example, Allah (Exalted be He) says:﴾ And (O Muhammad صلى الله عليه وسلم) obey you not everyone Hallaf Mahîn (the one who swears much and is a liar or is worthless). [Tafsir At-Tabari] ﴿﴾ A slanderer, going about with calumnies, ﴿Allah (Exalted be He) also says:﴾ Woe to every slanderer and backbiter. ﴿

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It is narrated by Hudhayfah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said:﴾ The story-teller will not enter Paradise ﴿(Agreed upon by Al-Bukhari and Muslim). Ibn Mas`ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:﴾ Should I inform you what slandering is? It is tale-carrying, which creates dissension amongst people. ﴿Reported by Muslim. Tale-bearing is one of the reasons of punishment in the grave, for Ibn Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) passed by two graves and said:﴾ "These two people are being tortured not for a major sin (to avoid)." The Prophet (peace be upon him) then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)." ﴿(Agreed upon by Al-Bukhari and Muslim)Backbiting and tale-bearing are forbidden due to the damage they cause, the corruption between people and the divisions and chaos which it creates, igniting the fire of hatred, envy and hypocrisy, and eliminating all affection and fatality. Also causing quarrels and discord among brothers who were once close. It also involves lying, treachery, betrayal, deception and accusations of the innocent, which lead one to curse, abuse and insult. They are sings of cowardice, and pettiness and defect. In addition to this, the sinners who make these accusations will bear many sins, which will lead to the wrath of Allah, and indignation and painful punishment.

3- That which should be avoided and kept away from, a reprehensible trait, which is known as envy. That is, a person wishing that a certain bounty and grace be removed from his brother in Islam, whether this grace and bounty is related to religion or is worldly. This is objecting to what Allah has destined and granted His slaves. This is injustice by the envious person to himself for his Iman (faith) is decreased due to this, causing calamities and concerns for himself, ruining him in a great way. Allah (Exalted be He) says:﴾ Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? ﴿ Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:﴾ Do not be envious of one another; do not artificially inflate prices against one another; do not hate one another; do not shun one another; and do not undercut

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one another in business transactions; and be as fellow-brothers and servants of Allah. ﴿Reported by Muslim. Abu Hurayrah (may Allah be pleased with him) also narrated that the Prophet of Allah (peace be upon him) said:﴾ Avoid envy, for envy devours good deeds just as fire devours fuel. ﴿Reported by Abu Dawud.

4- A person is also required to stay away from injustice, which is being unfair and legal misbehavior. The biggest of these is Shirk (associating others in worship with Allah) of Allah (Glorified and Exalted be He) through violation and sins. Allah (Glorified and Exalted be He) says:﴾ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴿Allah (Glorified and Exalted be He) also says:﴾ And it is the disbelievers who are the Zâlimûn (wrong-doers). ﴿This also includes taking other people's property without the right to do so, or taking something from one's land or attacking or abusing them, which is also a major sin and disobedience of Allah. This is - we seek refuge in Allah- a result of the darkness of ones heart, for if one's heart was lit with the light of guidance, then he would have reconsidered, Allah (Glorified and Exalted be He) says:﴾ There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to. ﴿Allah (Exalted be He) also says:﴾ and for the Zâlimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper. ﴿Allah (Glorified and Exalted be He) also says:﴾ Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. ﴿Allah (Exalted be He) also says:﴾ And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment. ﴿It is reported in Sahih (authentic book) Muslim, from Abu Dhar (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ Allah (the Exalted) says: "O My servants, I have forbidden injustice upon Myself and have forbidden it for you, so do not wrong one another..." ﴿It is also narrated by Jabir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:﴾ Be on your guard against committing oppression, for oppression is a darkness on the Day of Recompense ﴿Likewise, `Abdullah ibn `Amr ibn Al-`As (may Allah

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be pleased with them) narrated that the Prophet (peace be upon him) said:﴾ A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all that Allah has forbidden. ﴿(Agreed upon by Al-Bukhari and Muslim).These Hadiths and others with the same meaning are evident that one should be warned of injustice in matters

related people, their honor, and property, due to the great evil and great corruption and their dire consequences. They also indicate the obligation of Tawbah (repentance to Allah) to Allah, the Exalted, of past sins and advising others to leave all that Allah has forbidden of injustice and all other sins.

May Allah grant me and you good attitude and good deeds and keep us away from bad deeds and attitudes! May He guide us to His Straight Path, for He is All-Gracious and The Generous.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

General Advice for Muslim Rulers and Peoples

All praise be to Allah Alone. May peace and blessings be upon His Messenger, and his family, and Companions.

I hereby advise my fellow Muslims everywhere, whether they are government officials or common subjects, to fear Allah (Exalted be He) in all matters, since it is the Advice of Allah (Exalted be He) and of His Trustworthy Prophet (peace be upon him). Allah (Glorified and Exalted be He) says,﴾ And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh ﴿He (Exalted be He) also says,﴾ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) ﴿The Prophet (peace be upon him) used to advise his Ummah during his sermons to fear Allah. Taqwa (fearing Allah as He should be feared) is an all-inclusive term that sums up the content of Islam, and involves protection of the interests of the worldly life and of the Hereafter. Rather, it involves the entire religion. It implies righteousness, Iman (belief), Islam, guidance, and uprightness. Allah (Exalted be He) has named His Religion "Taqwa", since the one who adheres to and persists in it, Allah will safeguard him against evil consequences in worldly life and in the Hereafter. In addition, the most important aspect of Taqwa is sincerity in worshipping Allah Alone, following the Prophet (peace be upon him), applying the Shari`ah, and being aware of all that disagrees with it, as Allah (Exalted be He) says,﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿He (Exalted be He) also says,﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿He (Glorified and Exalted be He) also says,﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿Allah also says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿Hence, it is unequivocal for those endowed with sound understanding that applying the Shari`ah assures integrity in this life and in the Hereafter. It also entails uniting the word on truth and eliminating

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corruption. Another highly important aspect of piety is cooperation in righteousness and piety, recommending one another to the truth and to patience in upholding it, the unity of scholars and their unanimity on the truth, their guiding common people to the means of salvation, and warning them against the causes of ruin, and their giving good counsel to the rulers and supporting them to do good. The Prophet (peace be upon him) said,﴾ Allah is pleased with three things from you: that you worship Him and do not associate anything with Him, and that you altogether take hold of the Rope of Allah, and that you give good counsel to the one to whom Allah gives command over you. ﴿He also recommended all Muslims to beware of all kinds of polytheism, religious innovations and sins, since their appearance in society is a cause of destruction at large. However, avoiding such things and mutually recommending abandonment of it is among the most important means of salvation. Indeed, the integrity of society can only be achieved through mutual cooperation in righteousness, piety, enjoinment of good and forbidding of evil. These are the characteristics of the believers and their morals, as Allah (Exalted be He) says,﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿It is also authentically reported that the Prophet (peace be upon him) said,﴾ "Whoever, among you, sees something abominable should rectify it with his hand; and if he has no strength enough to do it, then he should do it with his tongue; and if he has no strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ﴿He (peace be upon him) also said,﴾ The religion is based on advising one another. Upon this, we said: For whom, O Messenger of Allah? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims. ﴿Both Hadith are narrated by Imam Muslim in his "Sahih".After all, there are many Qur'anic verses and Hadith containing this meaning. I ask Allah (Glorified and Exalted be He) to guide us and our fellow Muslims everywhere to that which involves His Pleasure and the integrity of His Slaves, to rectify our hearts and deeds, and to grant us all understanding of His Religion, persistence in it and the call to it with sure knowledge. He is indeed the Master of this and is Able to do it. May Allah grant us success. May peace and blessings be upon His Slave and Messenger, our Prophet and Master, Muhammad ibn `Abdullah, his family, Companions, and those who follow his guidance.

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General advice to Muslims

From `Abdul-`Aziz ibn `Abdullah ibn Baz to my fellow Muslims; may Allah guide them and me to walk in the path of His believing servants and to hold fast to the truth and correct knowledge of religion; and may Allah safeguard them and me from the path of those against whom He is angry and those who are astray - Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I render this advice and reminder to you as a duty ordained in the Qur'anic verse that reads:(And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.)And in another Qur'anic verse in which Allah (Exalted be He) says:(Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)Also, the Prophet (peace be upon him) is reported to have said,(Religion is advice. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.)According to another Prophetic Hadith:(A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other. While saying so, the Prophet (peace be upon him) clasped his hands, by interlacing his fingers.)He is also reported in another Hadith to have said,(The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of fever and sleeplessness.)Everyone is familiar about the heedlessness and apathy that have befallen the Muslims toward the purpose for which they have been created, and the devotion of most of them to living this worldly life and enjoying its transient pleasures and spending all their time on its various means and activities. They, on the other hand, have forgotten the Hereafter and preparing for it. As a consequence, this has led them to split, have differences, and suffer enmity and feud among themselves. Furthermore, attitudes of allegiance and hostility have come to be based on the fleeting and transient interests of the worldly life, disregarding the Hereafter and the necessary provision for it.

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This has resulted in a number of evils, one of which is that the hearts of those people have become diseased and many of them have even met their death. This is because the life and health of hearts can only be maintained through the Remembrance of Allah, preparing for the Meeting with Him, adhering to His Commands and having awe, love, and fear toward Him and hankering for the great rewards promised by Him. These meanings are related in the following Qur'anic verses that read:(O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life)Allah (Exalted be He) also says:(And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).)Allah (Exalted be He) also says:(Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men ? like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?)The life of a heart, its health, light, brightness, strength, and resolve is determined according to its faith in and love for Allah, its eagerness to meet Him and its obedience to Him and His Messenger. Conversely, when a heart is in unawareness of Allah and His right, is far away from showing obedience to Him and to His Messenger and does not remember his Lord or recite His Book, the heart becomes diseased, dark, and confused. In this way, Satan overcomes hearts and fills them with false promises and hopes. He sows in them harmful seeds that will end their lives, eliminate their light, and turn them away from every act of goodness and lead them to all evil. It is revealed in the noble Qur'an that:(And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitan (Satan - devil) to be a Qarîn (a companion) to him.)(And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!)Allah (Exalted be He) also says:(That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).)Allah (Exalted be He) also says:(Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ' (evil deeds, illegal sexual intercourse, sins))

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Allah (Exalted be He) also says:(and make promises to them." But Satan promises them nothing but deceit.)Hence, we all should turn to Almighty Allah in repentance and fill our hearts with love, awe, fear, hope and eagerness toward Him. Also, we have to show keenness to obey Him and His Messenger (peace be upon him), and on this our feelings of love and hatred ought to be based: We have to love the believers, be loyal to them, and support them regarding that which is right; in contrast, we should dislike the unbelievers and hypocrites and treat them as enemies. We have to be on our guard against their deceit and cunning and against being inclined to them or desirous of the fleeting worldly pleasures they enjoy. Allah (Exalted be He) says:("And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.)("And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!")(Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered

me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad صلى الله عليه وسلم and at the faithful believers]) (Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the Muttaqûn (the pious).") (Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the Muhsinûn (good-doers - See V.2:112).")Allah (Exalted be He) also says:(And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.)Allah (Exalted be He) also says:(Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.)Allah (Exalted be He) also says:(Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers).)In this respect,

the Prophet (peace be upon him) is reported to have said,(The most evident signs of faith are love and hate for the sake of Allah.)There is another Prophetic Hadith that says,(He who loves for Allah's Sake, hates for Allah's Sake, gives for Allah's Sake, and withholds for Allah's Sake, has attained perfect faith.)When Allah's servants turn to their Lord and repent to Him of their past sins and become meticulously obedient to Him and His Messenger, He gathers their hearts and unites them on guidance. He also grants them victory over their enemies and gives them what they like and keeps away from them what they dislike; and He bestows upon them honor and dignity both in this worldly life and in the hereafter. In the Qur'an, Allah (may he be Exalted) says:(If you help (in the cause of) Allâh, He will help you, and make your foothold firm.)He (Exaled be He) also says,(and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.),(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) (And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.)Allah (Exalted be He) also says:(But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers)Allah (Exalted be He) also says:(Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.) (Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).)In fact, this meaning is indicated in many other verses and Hadith.

I give you and myself the following advice:

First: We should contemplate and ponder the purpose of our creation. Almighty Allah says:(Say (to them O Muhammad صلى الله عليه وسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم))He (Exalted be He) also says,(Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.)He (Exalted be He) says:(Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?)

That is, they are forgotten and disregarded, receiving no command or prohibition. Every Muslim knows with certainty that they have not been created without a purpose; yet, they have been created to worship Allah alone and to show obedience to Him and to His Messenger (peace be upon him). In this regard, Allah (Exalted be He) says,(And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)He (Exalted be He) also says,(O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).)Allah (Glorified be He) commands all humankind and Jinn to fulfill the purpose for which they have been created, and He sent messengers and revealed books to convey and demonstrate this purpose and call people to it. Afterwards, Allah (Exalted be He) says,(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât)He (Exalted be He) also says,(And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).")Allah (Exalted be He) also says:(Worship Allâh and join none with Him (in worship))Allah (Exalted be He) also says:(This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed.)Thus, all those who sincerely seek good for themselves should attach the greatest importance to the purpose of their creation and give it precedence over anything else; and they should beware of preferring the worldly life to the hereafter, their whims to guidance and the obedience of their own souls and Satan to the obedience of Allah, the All-Merciful King. Regarding this, Allah (Exalted be He) issues this tremendous warning:(Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).) (And preferred the life of this world (by following his evil desires and lusts),) (Verily, his abode will be Hell-fire;) (But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.) (Verily, Paradise will be his abode.)

Second: We ought to frequently recite the Noble Qur'an day and night and contemplate and ponder its sublime meanings that purify the hearts and warn against following vain desires and Satan. Indeed, Allah (Glorified be He) has revealed the Qur'an to be a guide, a reminder, a bringer of good news, a warner, a teacher and a mercy for all servants; whoever holds fast to it and closely follows its guidance will be saved

and will live in happiness; and in contrast, whoever turns away from it will be doomed and miserable. Allah (Exalted be He) says,﴾ Verily, this Qur'ân guides to that which is most just and right ﴿He (Exalted be He) also says,﴾ this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. ﴿Allah (Exalted be He) also says,﴾ O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. ﴿He (Exalted be He) also says,﴾ Say: "It is for those who believe, a guide and a healing." ﴿Also, it is reported in an authentic Hadith that the Prophet (peace be upon him) said,﴾ I am leaving among you two weighty things, the first of which is the Book of Allah in which there is right guidance and light. So, hold fast to the Book of Allah and adhere to it. ﴿Thus, the Prophet (peace be upon him) urged us to steadfastly follow the Book of Allah. And he is also reported to have said in his Farewell Pilgrimage sermon,﴾ Verily, I am leaving you that which if you hold fast to, you will never go astray: the Book of Allah... ﴿Also, it is narrated that the Prophet (peace be upon him) said,﴾ The best among you (Muslims) are those who learn the Qur'an and teach it. ﴿It is reported that the Prophet (peace be upon him) said to his Companions,﴾ Would any of you like to go to Bat-han or to Al-`Aqiq [valleys] and bring two great she-camels (with large humps) without committing a sin or severing a tie of kinship? They replied: We all would, O Messenger of Allah! He said: So, let any of you go to the mosque and learn or recite two verses from the Book of Allah, which are better for him than two she-camels, and three (verses) are better than three (she-camels), and four (verses) are better than four (she-camels); and they are better than the same number of camels. ﴿All these Hadith are authentically reported on the authority of the Prophet (peace be upon him).

The verses and Hadith on the virtue of the Qur'an and the encouragement of its recitation, as well as learning and teaching it are numerous and well-known. It is to be noted that what is meant by recitation is reflection and meditation on the meanings and then acting accordingly. Allah (Exalted be He) says:

﴾ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴿And, He (Exalted be He) also says:﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿So, hasten - may Allah show mercy to you - to the recitation of your Lord's Book and the reflection on its meanings. Let this occupy your times and be present at your sittings. Indeed, the Noble Qur'an is the firm rope of Allah and His Straight Path which if someone holds fast to, they will attain the Pleasure of Allah and His Paradise; and if someone turns away from it, they will be miserable in this worldly life and the Hereafter. Beware - may Allah show mercy to you - of what keeps you distant from the Book of Allah and distracts you from His Remembrance, such as newspapers and magazines and similar books whose harm is greater than their benefit. However, if it is necessary for someone to read any of these, let him or her assign a specific time for this and restrict him or herself to what is necessary. Let him or her fix a time for reciting the Qur'an and listening to it and thereby the diseases of his or her heart will be cured and he or she will be helped and driven to worship the Creator, the One Who can cause harm and can bring about benefit; Who is Able to give and is Able to withhold; there is no deity or lord save Him.

Furthermore, a Muslim should be careful not to attend gatherings that involve [unlawful] entertainment, singing and listening to unwholesome radio stations, and gatherings where there is gossip and slander. Still more harmful than this is going to the cinema and the like, and watching lewd movies that sicken a person's heart and keep him or her away from the Remembrance of Allah and the recitation of His Book. These movies invite people to embrace vices and abandon good morals. They are indeed among the ugliest means of entertainment that have the most harmful and vicious impact. So, be on your guard against them - may Allah show mercy to you - and refrain from sitting with those people or accepting their shameful work. Whoever calls people to them will bear their sins and the sins of those who go astray because of them. Likewise, a person calling to falsehood or abstaining from the truth will bear his or her own sin in addition to sins equal to those misled by his call. This is related in an authentic Hadith that the Prophet (peace be upon him). May Almighty Allah guide us and all Muslims to His Straight Path. Surely, He is All-Hearing, Near.

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Third: Honoring the Prophet's Sunnah and showing keenness to listen to it and to attend gatherings where the Book of Allah is recited and the Hadith of the Prophet are related. Indeed, the Sunnah is integral to the Qur'an, and it serves the purpose of explaining its meanings and clarifying the details of its rules that Almighty Allah has set for His Servants. Therefore, it is incumbent on every Muslim to honor the Hadith of the Prophet (peace be upon him) and be keen to memorize and study as many of them as he or she can. A Muslim is recommended to frequently sit with the people of Hadith, as a person sitting with such people shall never fail or be miserable. Allah (Exalted be He) says:﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴾Allah (Exalted be He) also says:﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴾Pertinently, the Prophet (peace be upon him) is reported to have said,﴿ "When you pass by the gardens of Paradise, avail yourselves of them." The Companions asked: "What are the gardens of Paradise, O Messenger of Allah?" He replied: "The circles of dhikr (remembrance of Allah)." ﴾The scholars said that the circles of dhikr are those in which the Qur'an and the Hadith are read where the lawful and the unlawful and the relevant details of the Shar`i rules and types are clearly demonstrated. So, avail yourselves by attending such gatherings and show utmost respect and care to the Qur'an and the Hadith. You are also required to act upon what you have learned and enquire about what you are confused and uncertain about, so that you can know that which is proven by proof to be right and act accordingly, and know that which is proven to be wrong and avoid it. In this way, you will be of those adequately knowledgeable about the religion. The Prophet (peace be upon him) said,﴿ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴾He (peace be upon him) also said,﴿ He who did any act for which there is no sanction from our behalf, that is to be rejected. ﴾Another Hadith says,﴿ "... he who treads a path in search of knowledge, Allah will facilitate for him a path to Paradise; and whenever a group of people assemble in one of the Houses of Allah (mosques) and recite His Book and study it together, tranquility will descend upon them, mercy will cover them, angels will be present around them and Allah will make a mention of them to those in His Presence; and he who is slow-paced in doing good deeds, his (noble) descent will not make him go ahead." ﴾We implore Allah (Exalted be He) to guide us all to that which pleases Him and to bestow His Favors upon all Muslims by

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making them comprehend the religion and do their duty toward the Lord of all worlds. We implore Him to give victory to His Religion, keep His Word supreme, and safeguard all of us from misguiding temptations and Satanic intrigues; indeed, He is All-Hearing, Responsive. And assalamu `alaikum wa-rahmatullah wa-barakatuh. Peace and Blessings be upon the Messenger of Allah, and his family, and Companions.

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General advice (A)

From `Abdul-`Aziz ibn `Abdullah ibn Baz to my fellow Muslims. May Allah guide me and them to walk in the path of believers and safeguard all of us from misguiding temptations and Satanic insinuations - Amen. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I render this advice and reminder to you as a duty ordained in the Qur'anic verse that reads:﴿ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers. ﴾According to another verse in which Allah (Exalted be He) commands:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴾The Prophet (peace be upon him) is also reported to have said,﴿ Religion is advice/sincerity. Upon this, we (the Companions) asked: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims. ﴾In light of the above, I advise you and myself to fear Allah (Exalted be He) both in secret and in public. To have taqwa (piety and fear of Allah) is a commandment given by Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Exalted be He) says:﴿ And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh ﴾In his sermon, the Prophet (peace be upon him) said,﴿ I instruct you that you should fear Allah. ﴾Indeed, Allah (Exalted be He) commands His Servants to be pious and to fear Him, and He promises them in recompense that He will forgive their sins, relieve their distress, make things easy for them and provide them with good sustenance from sources unimaginable to them; in the Qur'an, He (Exalted be He) says:﴿ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴾﴿ And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾Allah (Exalted be He) also says:

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﴿ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ﴾Allah (Exalted be He) also says:﴿ And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth ﴾Allah (Exalted be He) also says:﴿ And whosoever fears Allâh and keeps his duty to

Him, He will make a way for him to get out (from every difficulty). ❳❨ And He will provide him from (sources) he never could imagine. ❳Allah (Exalted be He) also says:❨ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ❳Indeed, there and many well-known Qur'anic verses that command and urge believers to have taqwa and demonstrate the promised rewards for that both in the worldly life and in the Hereafter. Taqwa is a general word that encompasses all kinds of goodness; it is obeying and fulfilling the commands of Allah (Exalted be He) and eschewing all His prohibitions, and advising one another and co-operating with one another in doing so. He who does so seeking the good Pleasure of Almighty Allah and fearing His Punishment has truly attained proper taqwa and great success. My brothers and sisters. We have to adhere to this path of taqwa to the best of our abilities. You have already known the bad consequences of lacking taqwa such as the cruelty of hearts and deep heedlessness of the commands ordained by Allah on His Servants, and the delay of rain and the aridity that afflicted many countries. There is no remedy for this except by turning back to Almighty Allah, having fear of Him and repenting to Him of past sins; and advising one another to do so. Once this is done by people with humble hearts and truthful tongues, and with fear and hope, Allah will give them whatever they like and keep away from them whatever they dislike, and He will rectify their hearts and guide their deeds, as promised in the verses quoted above and in the known Hadith.

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Still, the greatest meaning of taqwa is to perform the worshipful sayings and deeds purely for Allah's Sake, to put all trust only in Him, to ask for the help of none but Him, to fear none but Him, and to place hope only in Him. Indeed, the forelocks of all creation and all affairs are in His Hand; none can withhold what He gives, nor can anyone give what He withholds. In the Qur'an, Allah (Glorified and Exalted be He) says:❨ So worship Him (O Muhammad صلى الله عليه و سلم) and put your trust in Him. ❳Allah (Exalted be He) also says:❨ And whosoever puts his trust in Allâh, then He will suffice him. ❳Allah (Exalted be He) also says:❨ And your Lord has decreed that you worship none but Him. ❳Allah (Exalted be He) also says:❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❳

However, if a servant performs any act of worship for other than Allah, he or she has thus committed shirk (associating others in worship with Allah). Shirk makes the good deeds fruitless and sends the one who commits it to Hell, dwelling there forever. Allah (Exalted be He) also says:❨ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ❳Allah (Exalted be He) also says:❨ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ❳Also, among the greatest forms of taqwa is to offer the five daily Prayers regularly in congregation in the mosque. This is a command by Allah (Exalted be He) given in the Noble Qur'an, as follows:❨ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr). ❳He (Exalted be He) also says,❨ Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours. ❳Furthermore, Allah (Exalted be He) promises those who observe Prayer with Al-Ferdaws (the highest level in Paradise) and with honor in their Lord's Paradise. Allah (Exalted be He) says:❨ Successful indeed are the believers. ❳❨ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ❳to the verse that reads:❨ And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). ❳❨ These are indeed the inheritors ❳❨ Who shall inherit the Firdaus (Paradise). They shall dwell therein forever. ❳Allah (Exalted be He) also says:

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❨ And those who guard their Salât (prayers) well. ❳❨ Such shall dwell in the Gardens (i.e. Paradise), honoured. ❳And, it is authentically reported that Prophet Muhammad (peace be upon him) said,❨ Between a man and kufr (disbelief) and shirk is the abandonment of Prayer. ❳Another Hadith says,❨ What separates us (believers) from them (non-believers) is the Prayer; whosoever abandons it has become a disbeliever. ❳Our religion tells us that no one observes Prayer but a believer and that no one abandons it but a hypocrite. Allah (Exalted be He) dispraised the hypocrites and promised them the lowest rank of Hell; as He (May He be Exalted) says,❨ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness ❳Allah (Exalted be He) also says:❨ Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. ❳The Prophet (peace be upon him) threatened that he would burn the houses of those who would fail to attend the congregational Prayer in the mosque.It is narrated in "Al-Musnad"from the Prophet (peace be upon him) that he said,❨ "If it were not for the women and children in the houses, I would burn their houses upon them (i.e. men who do not attend congregational Prayers in the mosque)." ❳It is narrated in Sahih Muslim that,❨ A blind man came to the Prophet (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the mosque. So, could you give me permission to offer Prayer in my house? In response, he (the Prophet) asked: Do you hear the call to Prayer? The man said: Yes! Upon this, the Prophet said: Respond to it. (in another version, he said: I cannot give you permission.) ❳And another Hadith says,❨ He who hears the call (Adhaan) and does not respond to it will not be deemed to have offered the Prayer unless he has a valid excuse (for that). ❳So, fear Allah, O Servants of Allah, and honor the Prayer and perform it properly and regularly in the mosque. Advise one another to do so and denounce any failure in this regard, so that all of you may be saved from the Wrath and Punishment of Almighty Allah and win His Mercy and Honor both in this worldly life and in the Hereafter.

Likewise, among the best forms of taqwa is paying Zakah (the obligatory charity), which Allah (Exalted be He) has made obligatory upon the wealthy among His Servants. It is purification for the wealthy and a charity and consolation to their poor fellow Muslims. On the other hand, Allah (Exalted be He) threatens those who refrain from giving their Zakah with a painful punishment; He says:❨ Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it ❳

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And He (Exalted be He) says:❪ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ❫Allah (Exalted be He) also says:❪ And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment. ❫Similarly,❪ It is related that the Prophet preached: He who withholds his Zakah money will be tormented with it on the Day of Judgment. ❫So, fear Allah, O Servants of Allah, and give your Zakah money willingly out of hope for the reward of Allah (Exalted be He), fear of His Punishment and gratitude for His Favors, and as a mercy to your poor Muslim brothers and sisters. Be delighted at the replacement and abundant recompense you will receive from your Lord Who says in the Qur'an:❪ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ❫Allah (Exalted be He) also says:❪ And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe." ❫Perform a lot of nafl (supererogatory) Prayers and give much Sadaqah (voluntary charity), as the nafl worship makes up for any shortcomings in the performance of the obligatory worship, and it causes the reward to be multiplied. Prayer and Sadaqah are among the best means of protection from punishment, expiation of sins, and multiplication of rewards.

Another outstanding form of taqwa is to enjoin the right and forbid the wrong. Indeed, the religion will not be firmly established in the land nor will this life or the life to come become good except by enjoining what is right and forbidding what is wrong, advising one another to do so, and bearing patiently the difficulties encountered. Allah (Exalted be He) says:❪ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ❫Allah (Exalted be He) also says:❪ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ❫It is evident in this Ayah (Qur'anic verse)

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that a person will not be a true believers, promised mercy and Paradise, unless he or she enjoys the said attributes, most significant among which is enjoining the right and forbidding the wrong. Should people be idle and silent about the truth, they would deservedly incur the displeasure, curse, and punishment of Allah. Allah (Exalted be He) also says:❪ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ❫❪ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ❫It is reported in Sunan Abu Dawud on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said,❪ The first shortcoming committed by the children of Israel was that a man would meet another man and say to him: O you, fear Allah and desist from what you are doing. On the following day, he would find the same person in the same state and would, nonetheless, eat, drink, and sit with him. Consequently, Allah set their hearts against each other; this is related in the Qur'an as follows:❪ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ❫❪ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ❫❪ You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide. ❫❪ the Fâsiqûn (rebellious, disobedient to Allâh). ❫Then, he said: Nay! By Allah, you must enjoin the right and forbid the wrong, punish the oppressor and compel him to do what is right; otherwise, Allah would set your hearts against each other and curse you as He cursed them. ❫And it is reported in an authentic Hadith that Prophet Muhammad (peace be upon him) said,❪ If a people see wrongdoing and do not change it, Allah will soon encompass them all with His Punishment. ❫And he (peace be upon him) also said,❪ "Whoever, among you, sees something abominable should rectify it with his hand (by taking action); and if he is unable to do so, then with his tongue (by speaking out); and if he is unable to do so, (even) then he should (abhor it) from his heart, and that is the least of faith." ❫Fear Allah, O Servants of Allah, and rectify the conduct of the fools among you and command what is good and forbid what is evil

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so that all of you may be safe from Allah's Wrath and Indignation. Most importantly, everyone should settle an account with themselves and force themselves to have taqwa and fear of Allah. A man is responsible for making his dependents - his wife, family, and servants - observe the commands and prohibitions laid by Allah. This is ordained in the Qur'an:❪ And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. ❫Allah (Exalted be He) also says:❪ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones ❫The Prophet (peace be upon him) said,❪ All of you are guardians and are responsible for your charges. ❫ Examples of sinful acts that servants should denounce and beware of are adultery, sodomy, theft, oppression, backbiting, tale-bearing, name-calling, arrogance, and Isbal (letting the garment fall below the ankles). These acts also include shaving the beard or removing any part of it, letting the moustache grow long, undutifulness to parents, practicing usury, appropriating the wealth of the orphans, drinking alcohol, seeking diversion through means of entertainment such as, the cinema and musical instruments, listening to singers and concerts through the radio and other devices, cheating, perjury, false oath, frequent taking of oaths in transactions, and breaking off relations, separation and feud for the sake of mundane vanities, and other things which are forbidden by Allah (Exalted be He) and His Messenger (peace be upon him).

We should avoid these wrongdoings, be on our guard against them and warn other people about them. We should also repent of our past sins so that we may hopefully gain the abundant rewards promised by Allah (Exalted be He) and be safe from His Wrath and Punishment. I implore Allah the Almighty to guide you and

me to the sayings and deeds pleasing to Him, to make us hold firmly to His Religion and to safeguard us from the wickedness of our own selves and our bad deeds. I also beseech Allah to guide our rulers to that which pleases Him and to set aright their entourage, and to use them in supporting the religion and repressing evil-doers. Verily, He is All-Hearing, Responsive.And peace and blessings be upon the Messenger of Allah, and his family and Companions.

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Some advice and a reminder to the patients in Bahnas hospital in Lebanon

From `Abdul-`Aziz ibn `Abdullah Al Baz to whoever this message may reach of Muslim brothers in Bahnas hospital, may Allah cure them of their heart and body diseases, endear to them the Faith, and make disbelief, wickedness, and disobedience hateful to them; Amen. May Allah's Peace, Mercy, and Blessings be upon you.

It is quite manifest that Allah (Exalted be He) has created humans and the jinn to worship Him Alone and to associate none with Him in His Divinity, to obey His Commands, and to avoid what He prohibited at every time and place. Therefore, He sent Messengers and Books to illustrate this great matter and call to it, as He (Exalted be He) says,﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾He (Exalted be He) also says,﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾Allah (Exalted be He) also says:﴿ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).﴾﴿ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings. ﴾﴿ And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection). ﴾Allah (Exalted be He) also says﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴾Moreover, He (Exalted be He) says,

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﴿ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ﴾﴿ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴾There are many verses containing the same meaning. So, it is obligatory on you to fear Allah (Exalted be He), seriously consider this great matter, advise one another about it, and beware of imitating the enemies of Allah, of Christians and others, and of adopting their abominable actions.

Furthermore, the second most important thing after Monotheism is to observe the ordained five (daily) prayers at their prescribed times, assume the Islamic way of dressing, growing beards, and so on, and guard against imitation of the enemies of Allah in anything that is not legislated by the Shari`ah. So, fear Allah (Exalted be He) as regards these matters, help one another in righteousness and piety, and beware of the temptations of Satan and of his supporters who drive people away from every good act and who call to every abomination. May Allah protect you from their evil and bestow on you your guidance, and safeguard us and you from all that incurs His Wrath and Punishment.

I have been informed of some things people made, which break the heart and entail disrepute, including negligence in Salah (prayer), shaving off beards, growing mustaches, smoking, and criticizing those who do not follow their way. By Allah, this is shameful and highly dangerous. It could lead its followers to hard-heartedness and disengagement from the religion. So, fear Allah as regards these matters, keep firm, and straight on His Shari`ah, and guard against disobeying Him or imitating His enemies, since these are all among the means of deviating hearts. Allah (Exalted be He) says,﴿ So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). ﴾Allah (Exalted be He) also says:﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾Besides, the Prophet (peace be upon him) warned against the manners referred to, while the Glorious Qur'an indicated that negligence in Salah is among the characteristics of the hypocrites.It is reported in the "Two Sahih Books [Al-Bukhari and Muslim]"from the Prophet

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(peace be upon him) that he said,﴿ Act contrary to the polytheists, trim moustaches, and grow beards. ﴾Some narrations, however, read,﴿ and let the beards grow. ﴾It is also reported in the "Two Sahih Books"﴿ that the Prophet (peace be upon him) forbade Al-Qaza` (leaving a tuft of hair here and there after shaving one's head.) ﴾According tothe narration of Ahmad and others, he said﴿ Have your hair all shaved, or leave it all unshaven. ﴾.Moreover, it is reported in "Al-Musnad" and other Hadith booksthat the Prophet (peace be upon him) said,﴿ He who copies any people is one of them. ﴾In addition, many texts of the Qur'an and the Sunnah include the command to act in opposition to the polytheists and beware of evil manners, since imitating them involves serious danger. Such imitation is a means to satisfaction with their religion, neglect of Islam and its teachings, and abhorrence of those who call to it. Thus, fear Allah in this regard and guard against what Allah (Exalted be He) and His Messenger (peace be upon him) have prohibited.

You see that many foreigners, when they reach the Muslim lands, retain their licentious manner of dressing

and low morals, and do not imitate the morals of the Muslims, as ordained by the Shari`ah. Therefore, you are worthier and more entitled to keep your dressing manner and your noble morals, even if they are dispraised by the polytheists. A prophetic Hadith reads,❨ Whoever seeks the pleasure of Allah at the risk of displeasing the people, Allah will take care of him and protect him from them. ❩According to another wording:❨ Allah will be pleased with him and will make people pleased with him. The one who seeks people's pleasure by incurring Allah's Anger, those people will not protect him from anything destined by Allah. ❩A third wording tells:❨ Allah will be displeased with him and will cause people to be displeased with him. ❩Tobacco is noxious and harmful and (for some people) its intoxicating effect is quite known. Moreover, researching scholars stated that it is prohibited and that the one who smokes should be disciplined, as Allah (Exalted be He) says,❨ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ❩Furthermore, tobacco is impure according to experts, and thus it is prohibited according to the text of the verse. It is prohibited from two perspectives, namely its harmful effect and (for some people) its intoxication. Thus, it obligatory upon you to guard against all these vices, to advise one another to avoid it, and to repent to Allah (Exalted be He) of past sins and to ask Him (Glorified and Exalted be He) to guide us and endow us with success and safety from all that displeases Him. This is some brief advice prompted by my interest in bringing about

good for you and fear for you from obeying Satan and his followers. Hence, I ask Allah to guide us and you to His Straight Path and make us and you of those who accept advice and avoid the means of disgrace. He is indeed Able to do all things. May Allah's Peace, Mercy, and Blessings be upon you.

Enjoining the Right and Forbidding the Wrong

are the means of society reform and salvation

All praise be to Allah Alone. Peace and blessings be upon His Messenger, and his family, and Companions.

Enjoining the right and forbidding the wrong is the most important Islamic obligation for reformation, integrity, and salvation of the community in the present world and in the Hereafter. It isauthentically reported in "Sahih Al-Bukhari"from Al-Nu`man ibn Bashir **(may Allah be pleased with him) who said, "I heard the Prophet (peace be upon him) say,** ﴾ The example of the person abiding by Allah's restrictions in comparison to those who violate them is like the example of a group of people who drew lots for their seats in a ship. Some of them got seats in the upper part and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them'. The Prophet (peace be upon him) said, 'So, if the people in the upper part left the others do what they had suggested, all the people (on board) would be destroyed, but if they prevented them, both parties would be safe." ﴿ **So, consider - O fellow Muslim - this significant example given by the Master of all Children of Adam, the Messenger of the Lord of the Worlds, and the most knowledgeable about the conditions of society and the means of reform and the reasons for corruption. This example presents a crystal clear indication regarding the significance of enjoining good and forbidding evil, showing that it is the way of salvation and reformation of society. Consequently, it is the duty and obligation imposed on the Muslims to undertake it, since it is indeed the way to their safety from the means of perdition.**

Allah (Exalted be He) frequently mentioned enjoining good and forbidding evil in His Glorious Book and stated that Muslims are the best of all nations

because of their praiseworthy traits, the most important of which is the enjoining of right and forbidding of wrong. Allah (Glorified and Exalted be He) says, ﴾ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴿

Thus, a religious Muslim who cares for the reformation of society should think how Allah opened this verse by mentioning enjoining right and forbidding evil before mentioning belief, even though belief is a condition for the validity of all acts of worships. This indicates the significance of such an obligation, for Allah (Exalted be He) gave it precedence because of the general reformation it entails.

Allah (Glorified and Exalted be He) also says, ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿ **O brother, reflect how Allah initiates the verse with the mention of enjoining good and forbidding evil, giving it precedence over Salah and Zakah only because of the previous indication of its significant weight and its universal benefit and impact on society. This verse also indicates that enjoining good and forbidding evil is a trait exclusive to the believers, male and female, and one of their obligatory characteristics that they can neither abandon or neglect. Indeed, there are many verses containing the same meaning.**

On the other hand, Allah (Exalted be He) condemned and cursed those who abandoned this obligation such as the Israelite disbelievers **Allah (Exalted be He) says in His Glorious Book, in Surah Al-Ma'idah,** ﴾ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ﴿﴾ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ﴿ **This verse includes guidance from Allah (Exalted be He) to the Ummah of Muhammad (peace be upon him) that the reason for cursing the disbelievers of** the Children of Israel **and condemning them is their disobedience and transgression. This transgression involves their neglect to forbid**

evil among themselves. In consequence, the verse implies a warning for our Ummah that they should guard against the evil consequences that befell the Children of Israel and to keep away from such abominable traits. The verse also points out that whenever our Ummah follows the abominable traits of the disbelievers among the Children of Israel, **they will deserve cursing and condemnation incurred on those disbelievers. This is because the only link between humans**

and their Lord is that of worship and obedience; so, those who uprightly adhere to the worship of Allah Alone, submits to His Commands, and abandons what He prohibited, will deserve Divine honor out of Allah's Bounty and Benevolence. Moreover, he will have an honorable mention and a commendable consequence. However, those who deviate from the path of truth will incur condemnation and cursing, and will draw upon themselves disappointment and loss.

It is authentically proven that the Prophet (peace be upon him) said, ❨ Whoever, among you, sees something abominable should rectify it with his hand; and if he does not have enough strength to do it, then he should do it with his tongue; and if he does not have enough strength to do it, (even) then he should (abhor it) from his heart, and that is the least (form) of Faith. ❩ **Reported by Muslim (may Allah be merciful with him) in his "Sahih".**

Muslim also reportedfrom Ibn Mas`ud **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ❨ Never had a Prophet been sent before me by Allah to his nation but he had among his people his disciples and companions who followed his way and obeyed his command. Then there came after them successors who say whatever they do not practice, and practice whatever they are not commanded to do. He who strives against them with his hand is a believer: he who strives against them with his tongue is a believer, and he who strives against them with his heart is a believer, and beyond that there is no faith even to the extent of a mustard seed. ❩

So, fear Allah - O Muslim - as regards yourself, struggle against it for the sake of Allah, stand firm and straight on His Law, and diligently strive to guide those under your wing including your family, siblings, and others; enjoin good and forbid evil as much as you can at all places and times in conformity with the Shar`i evidence mentioned above; adopt the morality of the believers and beware of the manners of disbelievers and criminals; and eagerly seek the salvation for you, your family and your fellow Muslims. Allah (Glorified and Exalted be He) says, ❨ And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. ❩ **He (Glorified and Exalted be He) also says,**

❨ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ❩ **Besides, it is narrated that the Prophet (peace be upon him) once ascended the pulpit, thanked and praised Allah (Exalted be He) and said,** ❨ O people, Allah says to you, enjoin right and forbid evil, lest you should supplicate to Me but I do not answer your (supplication), and ask for My Favor but I do not give you, and seek My Help but I do not help you. ❩ **Reported by** Ibn Majah and Ibn Hibban **in his "Sahih". The present wording, however, is quoted from** Ibn Hibban **.**

Al-Ma`ruf (good), O fellow brother, refers to all that Allah and His Messenger commanded while Al-Munkar (evil) refers to all that Allah and His Messenger prohibited. Al-Ma`ruf includes all acts of worship, verbal and practical, while Al-Munkar covers all acts of disobedience, verbal or practical. So, know - O fellow Muslim brother - that every Muslim is responsible for those under his care, asit is reported in "Sahih" of Al-Bukhari(may Allah be merciful with him) from Ibn `Umar **(may Allah be pleased with them both) that the Prophet (peace be upon him) said,** ❨ "All of you are guardians and are responsible for your charges, the ruler is the guardian of his subjects and is responsible for them, the man (husband) is the guardian of his family and is responsible for them, the woman (wife) is the guardian of her husband's house and is responsible for it, and the slave is the guardian of his master's belongings and is responsible for them". Then he (peace be upon him) said, "You are all guardians and responsible for your charges" ❩**.**

O Slave of Allah, Fear Allah and prepare an answer for question before you facing things beyond human ability. It is Allah Whom we ask to guide us all to His Straight Path, and to lead us all to carry out His Commands, stand firm on His Religion, and mutually enjoin good, disavow evil, and advise sincere and devout patience in performing it. Indeed, He is the Master of all this and is Able to do it. May Allah's Peace and Blessings be upon His Slave and Messenger, our Prophet Muhammad, his family, and Companions, and those who follow his guidance.

Ruling of Shari`ah regarding Ghulam Ahmad Birwiz

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

I have reviewed the article published in Al-Hajj Magazine, in its second issue dated 16 Sha`ban, 1382 A.H., on the Fatwa request submitted to it by our fellow scholar, Shaykh Muhammad Yusuf Al-Banury, principal of the Arab Islamic School in Karachi, about the ruling of Shari`ah (Islamic law) regarding Ghulam Ahmad Birwiz, who has recently come into view in the lands of India, and regarding his beliefs, examples of which were presented by the reverend questioner. He also enquired about the religious ruling on those who follow, embrace, and call to such beliefs, and so on.

A: The examples of the beliefs of Ghulam Ahmad Birwiz, **as quoted by the questioner in his Fatwa request published in the said magazine, amount to twenty. All people endowed with knowledge and insight, who examine such examples, will realize beyond doubt that he who embraces and calls to such beliefs has fallen into major Kufr (disbelief) and apostatized from Islam. Therefore, he should be invited to repent. He must unequivocally repent of his former beliefs and belie them, and publish such repentance in local newspapers - just as he had published his false beliefs therein. Otherwise, it becomes obligatory for the ruler of the Muslims to kill him; a ruling which is Ma`lum minad-din biddarurah (a well-established religious matter). The proofs corroborating such a ruling in the Qur'an,**

the Sunnah (whatever is reported from the Prophet), and the Ijma` (consensus of scholars) are too many to be surveyed in the present answer. All the examples presented by the questioner of the beliefs of** Ghulam Ahmad Birwiz **necessitate declaring him a Kafir (disbeliever) and Murtad (apostate), according to the scholars of Islamic Shari`ah.

Here we quote some of the referred to examples so that the readers would realize how much heinous, offensive, and far from Islam are such beliefs, and would recognize that those who embrace them do not believe in Allah, the Day of Resurrection, the Messenger (peace be upon him), or what Allah (Glorified and Exalted be He) and His Messenger informed of regarding the Hereafter, Paradise, and the Fire. Besides, the reader would perceive that those who embrace such beliefs are far distanced from what the messengers were sent with, and that they harbor bitter enmity, grudge, and intrigue against Islam and Muslims. Moreover, they are crafty plotters, skilled in confusing people, and are bereft of decency and good manners.

We ask Allah (Exalted be He) for well-being and safety - for us and for all Muslims - from the evil inflicted on that evil atheist.

The first example of the beliefs of the atheist Ghulam Ahmad Birwiz, **according to what is mentioned in the Fatwa request published in the referred to magazine, reads: "All that is stated in the Glorious Qur'an of Sadaqat (voluntary charities), inheritance, and other financial rulings are temporary, and are intended to gradually rise up to an independent role, namely [he calls it] the system of Rububiyyah (Lordship). Thus, when the time comes, these rulings will come to an end, since they are temporary and subordinate."**

The second example: "The Prophet (peace be upon him) and his Companions deduced from the Qur'an rulings that turned out to be Shari`ah. Likewise, all those who follow him are consultative members of a central government entitled to infer from the Qur'an rulings that, in turn, become the Shari`ah of their age, while they are not required to apply the preceding Shari`ah. Moreover, such a process is not limited to only one aspect of the Shari`ah, but it rather applies to the acts of worship, transactions, and morals. That is why the Qur'an did not specify the details of worship."

The third example: "Allah (Exalted be He) says﴿ Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. ﴾**The meaning of obedience to Allah and His Messenger is obedience to the center of the Ummah (nation based on one creed), that is, the central government, while 'those who are in authority' refers to the assemblies held under its rule. Thus, the government alone assumes legislation. Besides, obedience to Allah does not mean obedience to His Book, the Qur'an, neither does obedience to the Messenger mean conformity with his Hadith. For every central government instituted after the age of Revelation enjoy the position of the Messenger, and, thus, obedience to Allah and His Messenger surely mean obedience to such a government. Even more, the Messenger was**

obeyed because of being the commander and leader of the central government, while what was obeyed was the central government itself."

The fourth example: "The Glorious Qur'an states that the Prophet (peace be upon him) does not deserve to be obeyed, and that he does not have the right to impose obedience to him on Muslims. Besides, obedience to Allah (Exalted be He) and His Messenger (peace be upon him) means nothing but obedience to the center of the religious system, which implements the rulings of the Qur'an only."

The sixth example: "Paradise and Fire do not refer to certain places, but they rather refer to the conditions of man."

The nineteenth example: "Belief in Predestination, both the good and the evil thereof, is a Magian subterfuge made as a creed for Muslims."

These - dear readers - are samples of the Fatwa request published in the magazine (presented in the same way they are arranged in the Fatwa request), so that you may conceive the correctness of what I mentioned above. When the readers review the other examples published in the magazine, they would find evidence of the heinous ideas and Kufr of Ghulam Ahmad. This leads us to many of Allah's clear signs and conclusive proofs confirming His Wisdom in His Creation and His Absolute Ability to turn hearts and to seal their doom through deviation so that they could reach almost inconceivable limits.

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Praise be to Allah! How Sublime is He and how Perfect is His Power! Allah says:﴾ Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم) have brought to them]. ﴿**These quoted examples, and also those unquoted, are proven Batil (false) through many Ayahs (Qur'anic verses) and authentic Hadith and through the Ijma`. The Ayahs include the sayings of Allah (Glorified and Exalted be He):**﴾ Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)." ﴿﴾ So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower. ﴿**This atheist has never believed in what Allah sent down to Muhammad (peace be upon him) and to the preceding messengers. Rather, he wholeheartedly denied it, as indicated through his denial of obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and of His Shari`ah, and his disbelief in Paradise and Fire, and his rejection of Predestination. Indeed, this asserts that he is not only aberrant but also among the people of dissension, disbelief, and atheism. Allah (Exalted be He) says:**﴾ Truly, the religion with Allâh is Islâm. ﴿**Yet, this atheist denies this (religion) and believes that obedience to the Messenger (peace be upon him) was confined to his lifetime, and that he was obeyed, not because of being the Messenger of Allah, but because he was the leader of the central government. Likewise, he denies obedience to Allah and refuses to conform to it, since - for him - obedience is due only to the central government, no matter what form it takes. Such is an explicit denial of Allah and the Qur'an and plain negation of Islam and of the fact that it is the religion that must be embraced. Moreover, he believes that the due religion is that enacted by the central government, even if it contradicts the Qur'an and the Sunnah. In this regard, Allah (Exalted be He) says:**﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿

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In addition, this atheist - as shown above - does not accept this Ayah, and in turn he belies Allah and opposes Him. Hence, he will be one of the losers in the Hereafter, knowing that the loser in the Hereafter or the absolute loser is the Kafir, who deserves everlasting torture in the Fire. We seek refuge with Allah against such an ending! Allah (Exalted be He) says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿**He (Exalted be He) also says:**﴾ The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion ﴿**and**﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿**This deviating atheist, however, rejects all these Ayahs and denies both obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and referral to them for judgment (as already indicated above). Furthermore, he believes that all such matters are due for the central government; and this is enough to declare him a Kafir and to dismiss as heinous his opposition to Allah, His Book, His Messenger, and the Muslims. There is no need to present an argument in confirmation of the Kufr, aberrancy, and deviation of the one holding such beliefs, for it is as clear as daylight. Besides, there are numerous Ayahs to this effect.**

As for the Hadith, it is authentically reported from Allah's Messenger (peace be upon him)in the Two Sahih (authentic) Books of Hadith and othersthat he said:﴾ Every prophet would be sent to his nation only, but I have been sent to all mankind. ﴿**It is also proven authentic that he (peace be upon him) was reported to have said:**﴾ My entire Ummah will enter Paradise except the one who refuses. It was said, 'O, Messenger of

Allah, who will refuse?' He said, 'Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses.' ❳ **(Related by** Al-Bukhari)

Again, Allah (Glorified be He) says in the Glorious Qur'an:❲ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh❳ **and**❲ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ❳

However, this atheist

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does not believe that he (peace be upon him) was sent by Allah, that he must be obeyed, or that he is a Messenger to all mankind. Rather, he believes that he (peace be upon him) was only to be obeyed during his lifetime and only on the grounds of his being the head of the central government, not because of his being the Messenger of Allah. So, praise be to Allah, how heinous is such a claim and how far distanced from guidance is it! According to well-established religious matters that are recorded in authentic references, the Muslims unanimously agree that whoever belies Allah or His Messenger (peace be upon him), even if about a small matter, deems apostasy from Islam permissible, or says that the Prophet (peace be upon him) was sent to the Arabs only or to the people living during his lifetime, becomes a Kafir and Murtad, whose killing is declared lawful and whose money is to be seized. Praise be to Allah, this point is uncontroversial among religious scholars, and, thus, there is no need for more elaboration on the matter through quoting such unanimity from reliable sources. I hope that what is already mentioned is satisfactory for the questioner and for the readers in general. Undoubtedly, the Kufr of Ghulam Ahmad Birwiz, **according to what is quoted of his beliefs and opinions, is taken for granted by common Muslims, not to mention scholars. Thus, there is no more need to state in great detail the proofs of such a claim. We ask Allah to safeguard the Muslims from the evil of Ghulam Ahmad and those like him, to bridle the enemies of Islam wherever they may be, to foil their intrigues, and to let them perish in their rage without fulfilling their intentions; verily, He is Able to do all things.**

Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us); and there is neither might nor power except with Him. May peace and blessings be upon His Servant and Messenger, our Master and Imam, Muhammad ibn `Abdullah - who was sent to all mankind with the perfect Shari`ah until the Day of Resurrection - and upon his family and Companions, and upon those who uprightly follow them until the Day of Resurrection. All praise be to Allah, the Lord of the Worlds.

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Ruling on sorcery, soothsaying, and related issues

Praise be to Allah Alone, and peace and blessings be upon the Final Prophet.

Given the recent prevalence of evildoers in some countries who, through feigning knowledge of medicine, employ sorcery and soothsaying in treating and exploiting naive and ignorant people, I have found it necessary to demonstrate the truly dangerous impact of this upon Islam and Muslims, because it involves attachment to other than Allah (Exalted be He) and disobedience to Him and His Messenger (peace be upon him). In fact, this emanates from the obligation to give sincere advice for the Sake of Allah to His Servants.

There is agreement between Muslim scholars that it is permissible to receive medical treatment and that a Muslim can go to a doctor of internal diseases, a surgeon, a neurologist, and so on, to diagnose their disease and prescribe the appropriate and religiously permitted medicine. This falls under the rule of adopting the proper means to reach a specific end and does not contradict Tawakkul (putting one's trust in Allah). Indeed, Allah (Glorified and Exalted be He) has created both the diseases and their cures. A cure may be known or yet to be discovered. However, Allah (Glorified be He) has not placed a cure in any prohibited thing.

Thus, it is not permissible for an ill person to consult soothsayers, who claim knowledge of the Ghayb (the Unseen), and ask them about their illness. It is also not permissible for this ill person to believe what they say, for indeed, they only conjecture

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or invoke Jinn (creatures created from fire) to help them do what they want. Those are regarded by Shari`ah (Islamic law) as astray and disbelieving people, in case they claim to possess knowledge of the Ghayb.

It wasrelated by Muslim **in his Sahih (authentic) Book of Hadiththat the Prophet (peace be upon him) said:**❨ Anyone who visits a diviner and asks him about anything, his Salah (Prayer) extending to forty nights will not be accepted. ❩**Also, on the authority of** Abu Hurayrah (may Allah be pleased with him) **who reported that the Prophet (peace be upon him) said:**❨ Whoever visits a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (peace be upon him). ❩**(Related by** Abu Dawud **and the Compilers of Hadith (Imams Al-Tirmidhy, Al-Nasa'y and Ibn Majah)) The Hadith was authenticated by** Al-Hakim **in the following wording:**❨ Whoever visits a diviner or a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (peace be upon him). ❩**On the authority of** `Imran ibn Husayn (may Allah be pleased with him) **who reported that Allah's Messenger (peace be upon him) said:**❨ He is not of us who sees evil omens or has them seen for him, who practices soothsaying or has it practiced for him, and who performs sorcery or has it performed for him. And whoever goes to a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (peace be upon him). ❩**(Related by** Al-Bazzar **with a good Sanad (chain of narrators))**

These Hadith prohibit a Muslim from going to diviners, soothsayers, sorcerers and the like, for help and from believing what they say. The Hadith further demonstrate the evil consequences of this act. Hence, the rulers, those in authority who are responsible for propagating virtue and preventing vice, and all those who have power and influence should strongly denounce this act of consulting soothsayers and diviners; and they should ban any such practice in marketplaces and elsewhere. We should not be deceptively influenced when we find that some of what they say prove to be true nor when we observe that they are frequented by so many people, for indeed these are ignorant people whom it is not appropriate to take as an example to follow. The Messenger (peace be upon him) forbade that a Muslim should consult such people, ask them for help, and believe them, indicating that this act constitutes a grave sin and causes great dangers and evil consequences. Also, the quoted Hadith clearly point out to the persistent lying and disbelief of soothsayers and sorcerers because they feign knowledge of the Ghayb and they do not reach their goals except by serving Jinn and performing acts of worship for them apart from Allah. This is Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship), and whoever consults them and believes their claims about knowing the Ghayb is one of them and Allah's Messenger (peace be upon him) is free of them.

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It is not permissible for Muslims to receive their alleged treatment by muttering and pouring of lead, in addition to other superstitious acts that they do. A person who goes along with that has indeed supported them in their falsehood and Kufr. Also, it is not permitted for a Muslim to consult such people and ask them about who would be the wife of his or her son or of a relative, or about how things would be between the married couple and their families; for

example, would there exist love and loyalty or feud and separation? Indeed, these are matters of the Ghayb, which only Allah (Glorified and Exalted be He) knows. Moreover, sorcery is among the prohibited acts tantamount to Kufr. Allah says in Surah Al-Baqarah about the angels:﴿ but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. ﴾

This noble Ayah (Qur'anic verse) categorically indicates that sorcery is Kufr and that sorcerers cause separation between a man and his wife. Moreover, the Ayah points out to the fact that sorcery in itself cannot bring about benefit or cause harm, except by the permission of Allah (Glorified and Exalted be He) Who has created both good and evil. The liars who inherited these sciences have truly caused great harm and confused and influenced the weak-minded; truly to Allah we belong and to Him we will return; He suffices us and is the Best Disposer of affairs.

Among the indications derived from the noble Ayah is that those who learn sorcery do, in fact, learn what causes them harm, not benefit, and that such people will not have a share with Allah on the Day of Resurrection. This serious threat indicates the great loss they will incur in the worldly life and the life to come. They have sold themselves at the cheapest of prices; so Allah (Glorified be He) dispraises them, by saying:﴿ And how bad indeed was that for which they sold their ownselves, if they but knew. ﴾

We seek refuge with Allah from the evil of sorcerers, soothsayers, and charlatans; and we implore Him (Glorified be He) to protect Muslims from their evils, and to guide the Muslim rulers to be on their guard against them and to implement Allah's Ruling on them to save people from their pernicious work; indeed Allah is All-Generous. As a mercy and favor from Allah (Glorified be He) to His Servants, He has laid down all that precludes the evil effects of sorcery before it occurs and also the means of treating it after it has already occurred.

In the following lines, we will present the Shari`ah-compliant methods with which to avoid the dangerous effects of sorcery before it occurs and also the methods of treatment after it actually occurs.

The most significant and effective method of protection from the danger of sorcery before its occurrence is to fortify oneself with the prescribed Adhkar (invocations and Remembrances said at certain times on a regular basis), invocations and protective Surahs (Chapters of the Qur'an). A Muslim, for example, is highly recommended to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) following the performance of each obligatory Salah and the related Adhkar said after Taslim (salutation of peace ending the Prayer). Its recitation is also recommended before sleep. Ayat-ul-Kursy is the greatest Ayah of the Glorious Qur'an; it says:﴿ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî] ﴾**The protective Surahs also include:**﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾**and**﴿ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴾**and**﴿ Say: "I seek refuge with (Allâh) the Lord of mankind, ﴾

These Surahs are to be recited once after each obligatory Salah except for the Fajr (Dawn) and Maghrib (Sunset) Prayers, in which case they are to be recited thrice. Serving the same purpose of protection as well is the recitation of the last two Ayahs of Surah Al-Baqarah at the beginning of evening, which read:﴿ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." ﴾**It was authentically reported from Allah's Messenger (peace be upon him) that he said:**﴿ Whoever recites Ayat-ul-Kursy during the night will remain under the protection of Allah and no Satan will be able to approach them until the morning. ﴾**It was also authentically reported that he (peace be upon him) said:**﴿ Whoever recites the last two Ayahs of Surah Al-Baqarah during the night, they will be sufficient for them. (i.e. protect them from any harm). ﴾**Another method of protection is to often repeat Ta`awwudh (seeking refuge with Allah) by saying: "I seek refuge with the Perfect Words of Allah from the evil of what He has created," by day and by night and when coming to any place, whether a house, a desert, in the air or on the sea. The Prophet (peace be upon him) said:**﴿ Whoever alights somewhere and says, "I seek refuge with the Perfect Words of Allah from the evil of what He has created," nothing will harm them until they leave that place. ﴾**Still another protective Dhikr (Remembrance of Allah) recommended by Allah's Messenger (peace be upon him) is: In the Name of Allah with Whose Name nothing in the earth or the heavens can cause harm, and He is All-Hearing, All-Knowing. This Dhikr is to be said three times at the beginning of day and at the beginning of evening. These Adhkar and supplications for refuge and protection, if said regularly and with sincerity and faith in**

Allah and reliance upon Him, serve as a protective shield against sorcery and any other kind of evil. Moreover, they are to be used as the most effective weapons for undoing sorcery after it has been done. This should be accompanied by a lot of entreaties to Allah (Glorified be He) to remove the harm and suffering. Among the supplications authentically reported from the Prophet (peace be upon him)

for treating diseases, such as sorcery and others, is the following supplication that the Prophet (peace be upon him) used to say three times when performing Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for any of His Sahabah (Companions): ﴾ O Allah! Lord of mankind, remove suffering, heal, for You are the Healer. There is no Healing but Yours, that leaves no infirmity. ﴿ **Jibril (Gabriel, peace be upon him) said the following supplication when he performed Ruqyah for the Prophet (peace be upon him):** ﴾ In the Name of Allah, I recite over you to heal you from every thing that harms you, and from the evil of every soul, and envious eye. May Allah cure you. In the Name of Allah, I recite over you. ﴿ **This is to be repeated thrice.**

One method of treating sorcery after its occurrence - it is also an effective remedy for a man who cannot have sexual intercourse with his wife because of sorcery - is the following: Take seven leaves of the green Sidr (lote tree) and pound them with something like a stone; then put them in a vessel and pour into it an amount of water enough for washing. After that, recite the following Surahs and Ayahs over the water: Ayat-ul-Kursy, Surahs Al-Kafirun, Al-Ikhlas, Al-Falaq, and Al-Nas, and the Ayahs in Surah Al-A`raf that speak of sorcery, which read: ﴾ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴿﴾ Thus truth was confirmed, and all that they did was made of no effect. ﴿﴾ So they were defeated there and returned disgraced. ﴿ **In addition, recite the Ayahs in Surah Yunus, which read:** ﴾ And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." ﴿﴾ And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" ﴿﴾ Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters). ﴿﴾ "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it." ﴿ **Also recite the Ayahs in Surah Ta-Ha, which read:**

﴾ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴿﴾ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴿﴾ So Mûsâ (Moses) conceived fear in himself. ﴿﴾ We (Allâh) said: "Fear not! Surely, you will have the upper hand. ﴿﴾ "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." ﴿

Thereafter, drink three times from that water and wash yourself with the rest. Thus, the illness will be cured, if Allah so wills. This method may be employed two times or more until the illness is cured.

Another most effective means of treating sorcery is to exert effort to know the place where the item on which sorcery was done is hidden. If it is discovered, taken out and damaged, the sorcery done will be nullified. The foregoing are some of the methods employed for the prevention and treatment of sorcery. And success can only be achieved with the Permission and Help of Allah.

However, it is not permissible to seek a remedy for sorcery through the work of sorcerers, which involves attempts to gain the favor of Jinn by offering them slaughtered animals and other offerings. Indeed, this is a Satanic act and a major Shirk (associating others with Allah in His Divinity or worship). Hence, Muslims must beware of that. Also, it is not permissible to seek such treatment from soothsayers, diviners, and charlatans and do what they say, for they are liars, evildoers and disbelievers who claim to have knowledge of the Ghayb and cause confusion in the minds and hearts of people. The Messenger (peace be upon him) warned us against consulting them, asking for their help, and believing what they say, as previously illustrated at the beginning of this article. It was authentically reported from Allah's Messenger (peace be upon him) that: ﴾ He was asked about Nashrah (undoing sorcery by means of sorcery) for a possessed person. His reply was: It is the work of Satan. ﴿ **(Related by Imam** Ahmad and Abu Dawud, **with a good Sanad)What the Prophet (peace be upon him) meant by Nashrah refers to that which the people of Jahiliyyah (pre-Islamic time of ignorance) used to do, when they would ask sorcerers to undo spells or undo sorcery by means of a spell from another sorcerer.**

Yet, as demonstrated above, it is only permissible to undo sorcery by means of Ruqyah and prescribed supplications for refuge and protection, along with the religiously permitted medicines.

This view is adopted by the erudite scholar Ibn Al-Qayyim **and** Shaykh `Abdul-Rahman ibn Hasan (may Allah be merciful with both of them) **in Fath-ul-Majid, in addition to other scholars. I implore Allah to protect Muslims from all harm and sins, preserve for them their religion, grant them a sound and deep understanding of it, and protect them form anything that opposes His Shar` (Law). Peace and**

blessings be upon the Messenger and Servant of Allah, Muhammad, and upon his family and Companions!

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It is a must that nothing remains in the Arabian Peninsula except Masjids (mosques) and Muslims

- Questions and Answers -

Q: Shaykh, the views of analysts of the conditions of the Muslim world differ from one person to another, depending on their location and awareness. Some of them see it a world torn apart and plagued all the time, and others consider it a positive movement, awakening and blessed revival, how can we reconcile between the two opinions in view of the reality?

A: Each view has a different outlook. The Muslim world is torn by differences and disagreements, and the lack of agreement on the application of the Shari`ah (Islamic law) law. Yet, All Praise be to Allah, there is a lot of activity of the Islamic youth movement, and a lot of scholars and knowledgeable good people who make Da`wah (calling to Islam) to Allah, guiding people to it, advising those in charge to return to the correct path and fulfill the truth. The Muslim world consists of both things, we hope that the second view will prevail and overpower the first. May Allah bring them together to agree on His rulings, and improve their affairs and hearts.Permanent Committee for Scholarly Research and Ifta'

Q - Every fair and sincere person knows well that Muslim societies have survived through following the guidance of Allah and the implementation of His Enactments, what is the correct way and realistic method of bringing communities to a comprehensive Islamic life?

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A: That is right, there is no other way for salvation or method for enhancement of cooperation among people except that people hold fast together to the Rope of Allah and His Book and to the Sunnah (whatever is reported from the Prophet) of the Messenger of Allah (peace be upon him), knowing that the only way to do this is that each and every person be keen to unite with their fellow Muslims with the aim of making truth prevail, establishing the Religion of Allah, and applying Allah's Law. However, as long as everyone is only worrying about their own status and position, to the disregard of other Muslims and of unity and cooperation with those in authority, then disunity would persist in a way that gives the enemies room to carry out their cunning plans and aggravate the rupture Muslims already suffer.

Q: So, does the bigger share of responsibility here lie mainly on the rulers and those in charge, or on peoples and individuals?

A: The responsibility lies on the shoulders of presidents, rulers, scholars and dignitaries altogether. Thus, scholars and dignitaries are responsible for giving advice and observe such a matter in a serious and active way, and they must not despair. The rulers, on the other hand, should respond and have Taqwa (fearing Allah as He should be feared) in Allah, and they should cooperate with one another in righteousness and Taqwa, being themselves pioneers in this regard. They must rule in line with the Shari`ah (Islamic law) of Allah, applying it to themselves and their country. Then, Allah will make them victorious, will support them to maintain the truth, and will guide their subjects to follow them. He (Exalted be He) will instill awe in the hearts of their enemies through them, and He will enable them to maintain their rights, since Allah Alone is He who grants victory, as He (Exalted be He) says: ﴿ And there is no victory except from Allâh. ﴾ **And whoever helps in the Cause of Allah, Allah will help them, as (Exalted be He) says:** ﴿ O you who believe! If you help (in the cause of) Allâh, He will help you ﴾ **He (Glorified and Exalted be He) says:** ﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ﴾

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Q: Muslims maintain tolerance is carrying out Islamic Da`wah (calling to Islam) and they exert multiple and sincere efforts in this regard; however, they suffer differences and even dispute among themselves. How can we reconcile these potentials and noble efforts?

How can we make it flow into the channel of serving Islamic Da`wah?

A: There is no doubt that dissension is one of the most serious scourges and causes of waste of efforts, which lead to loss of the right. For, dissension among Islamic societies and centers affects Islamic Da`wah. Hence, the only way to redress such an issue would be to strive in coming to an agreement among themselves as regards their objectives. This means that they should work towards that which maintains the dignity of Islam and the safety of the Muslims. It is Wajib (obligatory) upon every society, every center and every group that seeks salvation in the Hereafter to help one another in righteousness and piety, and to be sincere to Allah in their work, and to have as their focus prevalence of the Religion of Allah; in order for all to come together in truth, implementing Allah's (Exalted be He) saying: ﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿ **.**

Q: The Islamic countries are still witnessing suspicious calls for the development of Arab nationalism in place of Islam, and substitute national association for Islamic fellow feeling.

What is the proper and sound relationship between Arab Nationalism and Islam?

A: These are null and void calls, such as nationalism, Arabism, socialism, communism or any call other than Islam. They all constitute false claims of ignorance and prejudices, which must be

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eliminated, as they should in no way persist. It is thus the duty of rulers, presidents and scholars in Islamic countries to fight such groups. Arab Nationalism is there to serve the Shari`ah (Islamic law) of Allah, and not to be the basis around which people should gather. Since the Qur'an was revealed in Arabic, those people are required to implement the Rules of Allah and serve His Shari`ah through what Allah has given them of language and power. Without Islam, they are nothing, and before the application of Islamic rulings they were living in extreme ignorance, rivalry and dissension. Thus, Allah united them through Islam and guidance, making them follow the Messenger (peace be upon him), and not through their Arab nationalism. This being wasted, they will be go astray and perish.

Q: The Messenger (peace be upon him) said: ﴾ No two religions should exist together in the **Arabian Peninsula** ﴿ **However, in most countries of the Arabian Peninsula there is a huge presence of non-Muslim workers, to the extent that places of worship were built for them, be it for Christians, or Hindus or Sikh. What is the stance that governments in these countries should take towards such a painful phenomenon of imminent danger?**

A: It was authentically reported that the Prophet (peace be upon him) said: ﴾ No two religions should exist together in the (Arabian) Peninsula. ﴿**It was also authentically reported that he ordered the expulsion of** the Jews and the Christians **from the Peninsula, and that Muslims alone remain therein. Besides, he (peace be upon him)recommended at the time of his death that all Mushriks (pl. those who associate others with Allah in worship) be evacuated from the Peninsula. This was authentically reported from the Messenger of Allah (peace be upon him), and it is beyond any doubt. Hence, it is obligatory on the rulers to carry out this commandment, as it was carried out by the Caliphate of the Muslims,** `Umar **(may Allah be pleased with him) who expelled all the** Jews **from** Khaybar **and evacuated them. So, the rulers in** Saudi Arabia, **in** Gulf countries **and in all areas of the Peninsula, are required to strive in driving out all** Christians, Buddhists, idolaters,

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Hindus, **and other Kafirs (disbelievers), and to bring in Muslims only.**

This is the respective obligation, which is a prominent statement in the Islamic Law. What is meant here, which is obligatory, is that the kafirs be evacuated from the Peninsula and that none other than the Muslim laborers should be brought in. They are also required to select upright Muslims, for among the Muslims are those who claim to be Muslims while in fact they are so wicked, harboring mischievous intentions. It is an obligation on those who seek to hire employees to ask knowledgeable persons about them, so as to bring in only known good Muslims, who observe prayers and assume the right path. As for the Kafirs, they should never be employed except in time of necessity, according to Islamic law. Such legal necessity is to be

measured only by the rulers, in accordance with the Islamic Law only.

Q: In the case of urgent necessity, is it acceptable to build houses of worship for them?

A: It is not permissible to build any place of worship for the Kafirs (disbelievers / non-Muslims) in the Arabian Peninsula or for the Christians, **or others. Anything that has been built in it should be destroyed if you have the ability to do so. It is an obligation upon the governors to destroy and remove them, and there should not remain in the Arabian Peninsula any bastion of Shirk (associating others in worship with Allah), churches or temples. Rather it is an obligation to remove them from the peninsula, so that nothing remains other than Masjids and Muslims.**

Q: Finally, we would like to hear some advice from you for the Muslims on this occasion.

A: I commend my Muslim brothers to have Taqwa (fearing Allah as He should be feared) in Allah in every affair, and holdfast to His Religion, and fear Him, the Glorified and Exalted wherever they are. They should follow Him, and judge themselves in order for them not to commit what Allah has forbidden them to do. I commend them to help one another in Al-Birr and Taqwa (fearing Allah as He should be feared), and advise

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and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden], and recommend one another to patience (for the suffering, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad), no matter where they may be. I also commend them to gain knowledge of the religion, attend Islamic lectures, and ask the scholars. The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ﴿ The one for whom Allah wishes goodness He will make him understand the religion. ﴾ **He (peace be upon him) also said:** ﴿ He who treads a path seeking knowledge, Allah will facilitate for him a path to Paradise. ﴾ **So learning the religion by asking is of the most important matters.**

I ask Allah the Exalted with His Names and great Attributes, to grant success to the Muslims no matter wherever they are, and improve their rulers and leaders, and to guide everyone to His Straight Path. And to help the leaders and their associates and their people to rule by the rulings of the Shari`ah (Islamic law), be ruled by it and adhere to it and advise others with it, and be warned of those who go against it. Allah is the All-Hearer, Ever-Near. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions.

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Important lessons for Common Muslims

Lesson 1: Memorizing Surah Al-Fatihah and the short Surahs (from Surah Al-Zalzalah to Surah Al-Nas) with a good and sound recitation, and a deep understanding of their meanings as much as possible.

Lesson 2: Understanding the meaning of the Declaration of Faith: "Ash-hadu An La Ilaha Illa Allah, Wa Ash-hadu Anna Muhammadan Rasul Allah" and to know the conditions of the statement: "La Ilaha Illa Allah." The meaning of the Declaration of Faith is: I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is His Messenger. The phrase "La Ilaha" negates the existence of all deities, while the phrase "Illa Allah" confirms Allah's right of Lordship and Godship, Who Alone deserves to be worshipped.

The conditions of "La Ilaha Illah Allah" are as follows: knowledge that negates ignorance, certainty that negates doubt, sincerity of worship that negates polytheism, truthfulness that negates lying, love that negates hate, complete submission that negates rebellion, acceptance that negates rejection, and the rejection of all those that are unjustly worshiped besides Allah (Glorified and Exalted be He).

All of them are mentioned in the following poetic lines:

Knowledge, certainty, sincerity,	**love, acceptance, submission to it**
Rejecting all those worshipped besides Allah,	**the Almighty, may He be Glorified and Exalted**

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Lesson 3: There are six pillars of faith: Belief in Allah, His Angels, His Revealed Books, His Messengers, the Last Day, and Divine Destiny, good and bad.

Lesson 4: Tawhid (monotheism or oneness) has three categories: Tawhid Al-Rububiyyah (Oneness of the Lordship of Allah), Tawhid Al-Uluhiyyah (Oneness of the Worship of Allah) and Tawhid Al-Asma' Wa Al-Sifat (Oneness and uniqueness of the Names and Attributes of Allah).

Shirk (polytheism) has also three categories: Shirk Akbar (major polytheism), Shirk Asghar (minor polytheism) and Shirk Khafiy (hidden polytheism).

Major polytheism makes the deeds of those who commit it vain and fruitless. It also causes those who commit it to remain in Hell-Fire for all eternity, as Allah (Exalted be He) says,﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿Allah also says:﴾ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide. ﴿Hence, Allah (Exalted be He) will not forgive those who commit this type of polytheism and die without repentance. Also, they will not be admitted into the Paradise; as Allah (Exalted be He) says,﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿He (Glorified be He) also says,﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿

This type of polytheism includes, among other things, seeking assistance from the dead and idols, supplicating to them, making vows in their names, and offering sacrifices to them.

Minor polytheism includes some acts of polytheism that are mentioned in the Ever-Glorious Qur'an and the Purified Sunnah, such as dissimulation through showing off certain religious acts of worship, swearing by other than Allah, and one's saying "If Allah and so-and-so wills." The Prophet (peace be upon him) says,﴾ The most dreadful thing I fear for my Ummah is minor Shirk. When he was asked about minor Shirk, he (peace be upon him) said: Dissimulation. ﴿

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(Related by Imam Ahmad, Al-Tabarany and Al-Bayhaqy on the authority of Mahmud Ibn Labid Al-Ansary - may Allah be pleased with him - with a good chain of narrators. Also, it was related by Al-Tabarany with a good chain of narratorson the authority of Mahmud Ibn Labid, on the authority of Rafi` Ibn Khadij) Also, the Prophet (peace be upon him) said,﴾ "He who swears by anything other than Allah is committing an act of polytheism". ﴿(Releated by Imam Ahmad with a sound chain of narrators,on the authority of `Umar Ibn Al-Khattab - may Allah be pleased with him)Also, Abu Dawud and Al-Tirmidhy related with a sound chain of narrators,on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ He who swears by anyone but Allah is a disbeliever or a

polytheist. ❳

In addition, he (peace be upon him) said,❲ Do not say, "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills. ❳(Related by Abu Dawud with a sound chain of narraorson the authority of Hudhayfah Ibn Al-Yaman, may Allah be pleased with him)

This type of polytheism does not take a person out of the fold of Islam, nor does it cause those who commit it to abide in Hell-Fire forever. Rather, it goes against the ideal principles of Tawhid.

The evidence for the third category of polytheism, namely hidden polytheism, comes from the Prophet (peace be upon him) who said,❲ Should I not inform you of the what I fear more for you than Al-Masih Ad-Dajjal (Antichrist)? The people said: Yes O Messenger of Allah. He (peace be upon him) said: It is hidden Shirk. A person stands up in prayer and tries to make it perfect when he realizes that others are looking at him. ❳(Related by Imam Ahmad in his Musnadon the authority of Abu Sa`id Al-Khudry, may Allah be pleased with him)

Polytheism can also be divided into two categories only:

First: Major polytheism. Second: Minor polytheism. Hidden polytheism can occur in them both. It can be found in major polytheism, like the type of polytheism committed by the hypocrites, who reveal belief while entertaining false beliefs for fear of being killed.

It can also occur in the case of minor polytheism in the form of showing off, as evidenced by above-mentioned Hadith reported on the authority of Mahmud Ibn Labid Al-Ansary and Abu Sa`id Al-Khudry. Allah is the Grantor of success.

Lesson 5: There are five pillars of Islam: To testify that none has the right to be worshipped but Allah and that Muhammad is His Messenger, to offer the five compulsory prayers dutifully and perfectly, to pay Zakah (obligatory alms), to observe fast during Ramadan, and to perform Hajj (pilgrimage to Makkah) for those who can afford it physically and financially.

Lesson 6: There are nine conditions of prayer:

Islam, sanity, discernment, major and minor cleanliness, removal of impurity, covering the `Awrah (parts of the body that should be covered), commencement of the actual time of prayer, facing the Qiblah (the direction towards which Muslims turn their faces in prayer) and intention.

Lesson 7: There are fourteen pillars of prayer:

Standing for a person who is able to do so, the first Takbir (saying Allahu Akbar i.e. Allah is the Greatest), which signals the commencement of prayers, the recitation of Surah Al-Fatihah, the act of bowing, standing erect after bowing, prostrating on the seven parts, rising from it (prostration), sitting between the two prostrations, deep concentration, peacefulness and tranquility during all the actions of the prayer, the recitation of the final Tashahhud, sitting while reciting the final Tashahhud, invoking Allah's blessing upon the Prophet (peace be upon him), and the pronouncement of the two Taslims (salutations).

Lesson 8: There are eight obligations of prayer:

All the other Takbirat, apart from the Takbir, which signals the commencement of the prayer, saying, "Sami`a Allahu Liman Hamidah (Allah listens to him who praises Him)" for both the Imam and the person who is praying individually, saying, "Rabbana Wa Laka Al-Hamd (Our Lord, praise be to you)" for the Imam, those who are following him, and the person who is praying individually; saying, "Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Almighty)," while bowing; saying, "Subhana Rabbiya Al-A`la (Glorified is my Lord, the Exalted)" while prostrating; one's saying, "Rabbi Ighfir Li (Forgive me, my Lord)" between the two prostrations; the recitation of the first Tashahhud; and sitting while reciting the first Tashahhud.

Lesson 9: The Tashahhud is as follows:

Greetings, blessings, and goodness are due to Allah. Peace and Mercy and Blessings of Allah be on you, O Prophet. May peace be upon us and on the righteous slaves of Allah. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is His slave and His Messenger.

The second (final) of Tashahhud reads: O Allah, send Your Favor (Grace and Honor) on Muhammad and on the family of Muhammad as You have sent Your Favor (Grace and Honor) on Ibrahim and on the family of Ibrahim. You are the Most Praised, Most Glorious. O Allah, bestow Your Blessings on Muhammad and on the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim. You are the Most Praised, Most Glorious.

In the final Tashahhud, one should seek Allah's Refuge from punishment in the Fire, the punishment in the grave, the trials and tribulations of life and death, and the trial of the Antichrist. Then, one should recite any supplications one desires, but preferably those that the Prophet (peace be upon him) has taught us. The following supplication provides an example:

O Allah, help me to remember You, to give You thanks, and to worship You in the best manner. O Allah, I have wronged myself greatly and no one forgives sins but You. So grant me forgiveness from Yourself and have mercy on me. Surely, You are the Most Forgiving, the Most Merciful.

After reciting the first Tasha-hhud, one should stand up to complete the prayer if it is not the Fajr (morning) prayer. According to many Hadith, it is preferable to send prayers on the Prophet (peace be upon him) before standing up to complete the prayer.

Lesson 10: The Sunan (highly recommended acts) of prayers include the following:

(1) The supplication of Istiftah (the commencement of prayer).

(2) Placing the palm of one's right hand on the left hand over one's chest in the standing position.

(3) Raising one's hands with the fingers joined together parallel to one's shoulders or ears upon the first Takbir, upon bowing, rising from bowing, and upon standing to begin the third Rak`ah (unit of prayer) after the first Tashahhud.

(4) Pronouncing Tasbih (Subhana Allah i.e. glory to Allah) more than once, while bowing and prostrating.

(5) One's saying Rabbi Ighfir Li "Forgive me, my Lord" more than once while sitting between the two prostrations.

(6) Making one's head straight and on the same level with one's back while bowing.

(7) Separating one's upper arms from one's sides and one's stomach from one's thighs while prostrating.

(8) Lifting one's arms and elbows from the floor while prostrating.

(9) Resting on one's left leg while raising the right foot erect with the toes bent forward while reciting the first Tashahhud and between the two prostrations.

(10) Resting on one's haunches during the final Tashahhud.

(11) Raising the right foot erect with the toes bent forward [during the final Tashahhud].

(12) Invoking Allah's peace and Blessings upon the Prophet (peace be upon him) and his family as well as upon Prophet Ibrahim and his family in the first Tashahhud.

(13) Supplications in the final Tashahhud.

(14) Reciting the Qur'an loudly in Fajr prayers as well as in the first two Rak`ahs of Maghrib (sunset) and `Isha' (evening) prayers.

(15) Reciting the Qur'an quietly in Zhuhr (noon) and `Asr (afternoon) prayers in the third Rak`ah of Maghrib prayer, and in the last two Rak`ahs of `Isha' prayer.

(16) Reciting any other Surah of the Qur'an besides Surah Al-Fatihah, while observing the rest of the Sunan of the prayers other than what we have briefly mentioned here. Among the other Sunan of prayer are: One's saying, "Rabbana Wa Laka Al-Hamd (Our Lord, praise be to you)" for the Imam, those who are following him, and the person who is praying individually; and placing one's hands with the fingers spread on the knees, while bowing.

Lesson 11: There are eight things that invalidate prayer:

(1) Talking intentionally while knowing that this act invalidates prayer. Talking out of ignorance or forgetfulness does not, however, invalidate one's prayer.

(2) Laughter.

(3) Eating.

(4) Drinking.

(5) Exposure of one's private parts.

(6) Extreme divergence from the direction of Qiblah.

(7) Excessive and continuous movements during prayers.

(8) The breaking of one's ablution (Wudu').

Lesson 12: There are ten conditions of ablution:

Islam, sanity, discernment, intention, accompanying the ruling of the intention; this means that one does not intend to interrupt ablution until it is completed, complete cessation of that which requires one to perform ablution (such as urine and stool), washing one's private parts with water or a dry substance (i.e. soil, stones, toilet paper, and so on), purity and permissibility of the water with which one intends to perform ablution, removing anything that may prevent water from reaching the skin, and commencement of the actual prayer time for those whose state of breaking ablution is continuous against their will.

Lesson 13: There are six obligations of performing ablution:

1) Washing the face including the mouth and the nostrils, 2) washing the hands up to the elbows, 3) passing wet hands over the head including the ears, 4) washing the feet up to the ankles, 5) observing the right order in ablution, and 6) observing constancy and continuity between the acts of ablution. It is desirable to wash the face including the mouth and the nostrils, hands and feet thrice.

However, the obligatory act is to wash them once. As for the head, it is not desirable to repeat passing wet hands over it; as many authentic Hadith affirm.

Lesson 14: There are six acts that invalidate ablution:

1) Discharging anything from the two natural orifices, 2) discharging anything that is deemed filthy and impure from the body, 3) entering into a state of unconsciousness as a result of sleep or anything else, 4) touching one's private parts (the sexual organ or the rectum) without a 'partition' [such as gloves], 5) eating camel meat, and 6) apostasy from Islam (may Allah save the Muslims from falling into it).

Important note: The act of washing the body of the deceased does not invalidate one's ablution. This is the opinion of

the majority of Muslim scholars, as there is no textual evidence from the Qur'an or the Sunnah to prove this. If the person who undertakes the washing accidentally touches the private parts of the deceased without a covering (on his hand), then he or she should perform ablution.

The person who undertakes the washing must not touch the private parts of the deceased without a covering.

Moreover, the act of touching a woman does not invalidate one's ablution, whether this is done with or without lust, as long as this does not result in a discharge. This is the preponderant opinion of scholars. The evidence brought forward in this regard is that the Prophet (peace be upon him) kissed some of his wives, then he prayed without performing ablution again.

As for Allah's saying in Surah Al-Nisa' and Al-Ma'idah,﴾ or you have been in contact with women (by sexual relations) ﴿simply means sexual intercourse. This is the most correct opinion of the Muslim scholars, including that of Ibn `Abbas (may Allah be pleased with him). Allah is the Grantor of Success.

Lesson 15:

There are many morals that every Muslim must observe:

They include the following: truthfulness, faithfulness, chastity, modesty, bravery, generosity, fulfillment of trusts (obligations, payments, and so on), avoidance of all that Allah has forbidden, good neighborliness, and giving assistance to the needy within one's capacity.

Lesson 16:

Observing Islamic manners, such as:

greeting others, having a cheerful demeanor, eating and drinking with the right hand, saying the supplications that are said before and after eating or drinking, saying Yarhamuka Allah may Allah have mercy upon you to the one who says Al-Hamdulillah Thanks to Allah after sneezing, visiting the sick, attending funeral prayer, following the Islamic etiquette upon entering and leaving one's house or the mosque, following the Islamic etiquette when traveling, displaying kindness to parents, relatives, neighbors, the elderly, and children, congratulating people on the occasion of the birth of new baby, giving condolences to the bereaved, and saying the supplications related to wearing or taking off clothes or shoes.

Lesson 17:

Beware of polytheism and sins, including "the seven most grievous sins". They are: associating others with Allah the Almighty in worship, sorcery, killing someone except for a just cause (as defined by Islamic law), eating up the orphan's property, dealing with usury and living on its income, refusing to join the Muslim army after its advancement with the Muslim leader, and slandering chaste, virtuous and believing women.

Also, disobedience to the parents, severing the bonds of blood relationship, giving false testimony, perjury, harming the neighbors, and wronging people and being unjust to them in matters of blood, property and honor are among the awful sins that must be avoided.

Lesson 18:

Preparing the deceased for burial and offering the funeral prayer.

Preparing the deceased for burial:

(1) If someone dies, his eyes should be closed and his jaws have to be kept together.

(2) The body of a deceased Muslim, other than one killed in a battlefield, should be washed. Martyrs should not be washed and no funeral prayer should be offered for them. Their bodies should be enshrouded in the clothes they wore when they died; as the Prophet (peace be upon him) did not wash the martyrs of the Battle of Uhud and did not offer funeral prayer for them.

(3) How should the dead be washed? Upon washing the body of the deceased, his private parts are to be covered, and his stomach is to be gently pressed. The person who undertakes the washing of the body of the deceased should bind a clean piece of cloth, or something similar to it, around his own hand with which to clean the private parts of the deceased. He then gives him a Wudu' (ablution) wash [like the one that is performed prior to offering prayer]. He then washes his head and beard with water and nabk (lotus jujube) or something similar to it. Then he washes the rest of the body, beginning with the right side then the left side. He repeats this procedure two or three times, each time gently pressing the deceased's stomach. If anything happens to come out of one of the two orifices, then he has to wash it off and then block off the affected orifice with a piece of cotton wool or something similar to it. If this fails to work, he can then use anything that can satisfactorily serve the purpose, such as the use of adhesive plaster that is used in modern medical treatment.

He should repeat the ablution. If the body is not clean with three major washes, he can then wash it five or seven times. He then wipes the body dry, puts perfume on his underarms, in the upper part between the legs as well as the parts of the body that we put on the floor in the position of prostration. It is better to put perfume all over the body. His shrouds should be incensed with burned incense. His moustache and nails should be trimmed if they are too long,

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and his hair should not be combed or styled. If the deceased is a woman, her hair has to be made into three plaits and then let it hangs loosely behind her.

(4) Enshrouding the dead: It is better to wrap the body of the deceased in three white shrouds not including a Qamis (long shirt) or a turban if he is a man. There is no harm in shrouding him in a Qamis, Izar (loincloth) and a large wrapper. If the deceased is a woman, her body has to be wrapped in five shrouds: a Dir` (breast cloth), Khimar (scarf), Izar, and two long wrappers.

A young boy should be wrapped in one, two, or three shrouds, and the body of the young girl has to be wrapped in one Qamis and two long wrappers. However, one shroud is sufficient for any person, if it covers the whole body. If the deceased man was in a state of Ihram (ritual state for Hajj or `Umrah), his body should be washed with water and nabk and he should be enshrouded in his Izar (what covers the lower part of the body) and Rida' (what covers the upper part of the body) or any other shroud. His head and face should not be covered and his body should not be perfumed; as he will be raised on the Day of Resurrection with Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) on his lips, according to the Hadith of our great Prophet (peace be upon him). If (the deceased was) a woman, she should be shrouded like any other woman; but, her body should not be perfumed, her face should not be covered by Niqab (face veil) and her hands should not be covered with gloves. Her face and hands should be covered by the shroud itself, as we clarified above.

(5) The person who is more right to undertake the washing of the body of the deceased is the one appointed in the deceased will, then the father, the grandfather, and then the next of kin.

The person more entitled to wash the body of the body of the deceased woman is the female person appointed in the will to do so, then the mother, then the grandmother, and then the next of kin amongst the female relatives. A man can wash the body of his wife and she can also wash the body of her husband. Abu Bakr Al-Siddiq (may Allah be pleased with him) was washed by his wife, and `Ali Ibn Abi Talib (may Allah be pleased with him) washed his wife Fatimah (may Allah be pleased with her).

(6) Performing the funeral prayer:

a) To say Allahu Akbar and to recite Surah Al-Fatihah. It is good to recite along with it a short Surah, or a verse or two, as evidenced by the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with him). b) To say Allahu Akbar for the second time and invoke peace and blessings upon the Prophet (peace be upon him), reciting the same form of the second Tashahhud. c) To say Allahu Akbar for the third time and then say, "O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and old, and our men and our women. O Allah, whomever You keep alive from among us let him be upon Islam and whomever You take away from among us, take him away in Faith. O Allah, forgive him, have mercy on him,

pardon him and make honorable his reception. Cause his entrance to be wide and cleanse him with water, snow and ice. Cleanse him of sins as a white cloth is cleansed of stains. Exchange his home for a better home, his family for a better family, and his spouse for a better spouse. Admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire. Enlarge for him his tomb and shed light upon him in it. O Allah, do not deprive us of his reward and do not let us go astray after him." d) To say Allahu Akbar for the fourth time and then to make Taslim on the right side only.

It is desirable to raise one's hands with each Takbir. If the deceased is a woman, then one should change the ending of certain words, such as, "O Allah, forgive her, have mercy on her, keep her safe, pardon her ..." Also, if the deceased are two or more persons, a few changes to some of the words have to be made, "O Allah, forgive them both, have mercy on them both, keep them both safe, pardon them both ..."

If the deceased is a baby or a child, we should pray for him thus, "O Allah, make him/her a preceding reward and a stored treasure for his/her parents and an answered intercessor. O Allah, through him/her, make heavy their Scales and magnify their reward. Gather him/her with the righteous believers, place him/her under the care of (Prophet) Ibrahim, and save him/her by Your Mercy from the torment of Hell."

The Sunnah, when performing the funeral prayer, is that the Imam should stand by the head of the deceased if he is a man, or by the middle of the deceased if she is a woman. If there are children amongst the dead, the boy is to be placed before the woman and the girl after her. The boy's head should be placed next to the head of the man, and the middle of the woman should be placed next to the head of the man. If there is a girl amongst them, her head should be placed next to the head of the woman. Those offering the funeral prayer should stand behind the Imam. If there is one person with the Imam, then the former should stand on the right of the latter.

All praise is due to Allah Alone. Peace and blessings be upon His Messenger, his family, and his noble Companions.

Proving the Truth of Jinn's Inhabitation of Human Beings and Refuting Those Who Deny This

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his Companions, and those who follow his guidance!

Some short and long articles were published in local newspapers and others in the month of Sha`ban of this year (1407 A.H.) regarding the declaration of some members of the Jinn who possessed Muslim women in** Riyadh. **They declared that they had become Muslims before me after they had declared this before brother** `Abdullah ibn Mushrif Al-`Umary **who lives in** Riyadh. **Al-`Umary recited some Adhkar (invocations) on the Jinn-possessed lady and talked to the Jinn, reminding him of Allah (Exalted be He) and His Omnipotence as well as frightening him with the grievous sin of injustice. After the Jinn said that he is a Buddhist disbeliever, the shaykh called him to Islam and to come out of the woman whom he was possessing. Accordingly, the Jinn complied and declared his conversion to Islam before shaykh Al-`Umary. **Then, shaykh Al-`Umary and the guardians of the woman wanted to come to me with the woman to hear the Jinn member's conversion to Islam. When they were all present, I asked the Jinn about the reason for embracing Islam. He spoke on the tongue of the woman but in a manly voice. All this happened in the presence of the woman who was sitting in the chair next to me beside her brother, sister** and **shaykh Al-`Umary as well as some shayks who witnessed and heard the speech of the Jinn while openly declaring his conversion to Islam. He said he was a Buddhist from India. On my part, I advised him to observe Taqwa (fearing Allah as He should be feared) and to leave the body of this woman as he is making her suffer. The Jinn submitted to my order and said that he embraced Islam willingly. Therefore, I advised him**

to call his people to Islam after Allah (Exalted be He) had guided him to the right path. He came out of the woman's body and his last word was "As-salamu `alaykum" (peace be upon you), then the woman spoke with her normal voice and felt comfortable and relaxed from the pain he was causing to her. After the lapse of a month or more, she visited me again with her brothers, maternal uncle, and sister and told me that she was very well, her condition was stable and the Jinn had never returned to her. When I asked her about how she felt when she was possessed by this Jinn, she said that she always had deviant ideas contradicting the Shari`ah, in addition to an inclination to the Buddhist religion, and a desire to read its books. However, after this Jinn was exercised from her, she no longer had such ideas, as she returned to her normal state away from such abominable ideas.

I was told that shaykh `Aly Al-Tantawy **denied the occurrence of such matters, claiming that this is a kind of charlatanism and mere lies. He said that the speech that was mentioned on the tongue of the woman might have been recorded, not real. I asked for the tape in which the Jinn had declared that, and was confirmed that such opinions are really his. However, I could not imagine how he could think that what the woman said was recorded even though I, myself, asked the Jinn some questions and he replied. Then how could a person having the least degree of wisdom imagine that a recorded tape can be asked and give answers. This is one of the ugliest abominations and a way of permitting falsehood. He even said that the Jinn's conversion to Islam by a human opposes Allah's Saying in the story of Sulayman (Solomon) as He says:**﴿ and bestow upon me a kingdom such as shall not belong to any other after me ﴾**Undoubtedly, his understanding was wrongful and untrue (may Allah guide him) as there is nothing whatsoever regarding the Jinn's conversion to Islam by a human going against Sulayman's call.**

Similarly, a multitude of the members of the Jinn converted to Islam as a result of the Prophet's (peace be upon him) Da`wah (calling to Islam) to them.

This is mentioned in the Surah of Al-Ahkaf and Surah of Al-Jinn.It is reported in the Two Sahih Bookson the authority of Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴿ Satan came to me yesterday suddenly, so as to spoil my prayer but Allah enabled me to overpower him, and so I caught him

and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulayman (Solomon) (peace be upon him):﴿ My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me ﴾so I let him go cursed. ﴾This is the wording of Al-Bukhari, whereas the wording of Muslim is: ﴿ A strong demon of the Jinn came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulayman (Solomon) (peace be upon him):﴿ My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me ﴾so I let him go cursed ﴾

It is also related by Al-Nasa'iy in conformity with the authenticity condition of Al-Bukhari on the authority of `Aishah (may Allah be pleased with her):❨ While the Prophet (peace be upon him) was performing prayer, Satan came to him. The Prophet (peace be upon him) took him and strangled him, and said: "I did so till I felt the coldness of his tongue on my hand and had not been for the invocation of my brother Sulayman, he would have been bound until people would see him." ❩Related by Ahmad and Abu Dawud on the authority of Abu Sa`id with the wording:❨ I kept strangling him with my hand until I felt his saliva between my two fingers: the thumb and the index. ❩Also, related by Al-Bukhari in his Sahih as Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) (vol.4, p.487) as in Fath Al-Bary on the authority of Abu Hurayrah (may Allah be pleased with him) that he said:❨ Allah's Messenger (peace be upon him) deputed me to keep Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) of Ramadan. Someone came and started taking handfuls of the foodstuff

of Zakat-ul-Fitr (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (peace be upon him)." He said, "Leave me, for I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (peace be upon him) asked me, O Abu Hurayrah, "What did your prisoner do yesterday?" I said, "O Allah's Messenger, the person complained of being needy and of having many dependents, so, I felt pity for him and let him go." Allah's Messenger (peace be upon him) said, "Indeed, he told you lie and he will come again." I believed that he would come again as Allah's Messenger (peace be upon him) had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (peace be upon him). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Messenger (peace be upon him) asked me, "What did your prisoner do, Abu Hurayrah?" I replied, "O Allah's Messenger, he complained of great need and of so many dependents, so I felt pity for him and set him free." Allah's Messenger (peace be upon him) said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (peace be upon him) as it is the third time you promise not to return, yet you break your promise and come." He said, "'Forgive me and I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah).❨ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). ❩By doing so, Allah will appoint a guard for you and no devil will come near you until the morning." So I let him go. When it was morning, the Prophet (peace be upon him) asked me, "What did your prisoner do?" I replied: "He claimed he will teach me some words with which Allah will benefit me." So the Messenger asked, "What are they?" Abu Hurayarah replied, "He said: whenever you go to bed, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah).❨ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). ❩By doing so, Allah will appoint a guard for you and no devil will come near you until the morning." The Messenger of Allah (peace be upon him) said, "He told you the truth, although he is a liar. Do you know who you have been talking to for three nights, Abu Hurayrah? He replied in the negative and the Prophet (peace be upon him) said, "It was Satan." ❩

The Prophet (peace be upon him) said in the Sahih (authentic) Hadithrelated by Al-Bukhari and Muslimon the authority of Safiyyah (may Allah be pleased with her) that the Prophet (peace be upon him) said,❨ Satan circulates in the human body as blood does. ❩

It is related by Al-Imam Ahmad (may Allah be merciful with him) in his Musnad vol. 4, p. 216 with a Sahih Sanad (chain of narrators)❨ that Uthman ibn Abu Al-`As (may Allah be pleased with him) said: "O Messenger of Allah, the devil confounds my prayer." He (peace be upon him) said: "That is a devil called Khanzab. When you feel his illusory acts, spit three times at your left and seek refuge with Allah from the devil three times." `Uthman said: "When I did that, Allah dispelled from me what I felt." ❩

It is also reported in Sahih Hadiths that every human has a companion from the Jinn and another from the Angels, even the Prophet (peace be upon him) but Allah (Exalted be He) helped him against his companion until this companion converted to Islam. The Book of Allah (Glorified and Exalted be He), the Sunnah of His Prophet, and Ijma` (consensus) of the Ummah (nation) all mentioned the possibility of a Jinn possessing a human and causing him to be epileptic, then how could unqualified person, who is not

a scholar, deny that without knowledge and guidance? This denial is the way of innovators who contradict the creed of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). It is Allah Alone Whose help can be sought. There is neither might nor power except with Allah! I will mention for you, the reader, some accounts of scholars in this regard in-sha'a-Allah (if Allah wills).

The Commentaries of Mufassirs (exegetes of the Qur'an) (may Allah be merciful with them) regarding Allah's saying:

❨ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ❩ Abu Ja`far ibn Jarir (may Allah be merciful with him) commented on this Ayah:❨ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ❩saying, "Allah means that Satan allures the one who consumes Riba (usury) to insanity during his lifetime, as Satan causes him depression and seizure because of Al-Mass (insanity)." Al-Baghawy (may Allah be merciful with him) commented on this Ayah (verse):❨ will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ❩meaning, the possessed refers to the person who is in state of insanity.

Ibn Kathir (may Allah be merciful with him) said regarding the Ayah:❨ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ❩"The people referred to in the Ayah will be resurrected from their graves on the Day of Resurrection in a similar condition to someone who is possessed by Satan i.e. in a condemned way."

Ibn `Abbas (may Allah be pleased with them)❨ said, "The usurer is resurrected on the Day of Resurrection as a choking insane person." ❩Related by Ibn Abu Hatim. The same effect was also narrated on the authority of `Awf ibn Malik Sa`id ibn Jubayr, Al-Suddy, Al-Rabi` ibn Anas, Qatadah and Muqatil ibn Hayyan.

This is ibn Kathir's account, may Allah be merciful with him.

Al-Qurtuby (may Allah be merciful with him) comments on Allah's saying:❨ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ❩

saying this verse is a proof against those who deny the possession of Jinn in human beings and think that it is a natural disposition and that Satan can never enter or be a part of a human. Many Mufassirs gave accounts to this effect. For more information, please check Tafsir books.

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said in his book Idah-ul-Dilalh Fi `Umum Al-Risalah Lil Thaqalayn (Explaining the Significance of Generality of the Message to Both Humans and Jinn) in Majmu` Al-Fatawa (The Compendium of Fatwas) vol.19, pp.9-65, "For this reason some Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) figureheads, including Al-Gubba'i and Abu Bakr Al-Razy and others denied the entrance of the Jinn into the body of the epileptic. However, they did not deny the existence of the Jinn, even though the entrance of the Jinn into human has not been reported, according to them, in the Prophet's Traditions (peace be upon him). Definitely, they went wrong in this regard. That is why Al-Ash`ary mentioned in his book, Maqalat Ahl-ul-Sunnah wal-Jama`ah, that they proclaimed that the Jinn enter the body of the epileptic person, as Allah (Exalted be He) says:﴾ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ﴿ `Abdullah ibn Ahmad ibn Hanbal said, "I told my father that some people claim that Jinn can never enter the body of a person. So he said, 'O son! They tell lies. Satan can even speak on the tongue of those whom he possesses."

Shaykh-ul-Islam (may Allah be merciful with him) also said in (vol.24, pp 276-277) the following: "The existence of Jinn is affirmed in the Book of Allah, Sunnah of the Messenger of Allah (peace be upon him), and according to the consensus of the Salaf (Righteous Predecessors) of this Ummah and its leading scholars. The entrance of a Jinn into a human body is also confirmed by the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Allah (the Exalted states) says:﴾ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. ﴿It is authentically reported that the Prophet (peace be upon him) said,﴾ Satan circulates in the human body as blood does. ﴿

`Abdullah ibn Al-Imam Ahmad ibn Hanbal said, "I told my father that some people claim that Jinn can never enter the body of a person. So he said, 'O son! They tell lies. Satan can even speak on the tongue of those whom he possesses." Shaykh-ul-Islam said, "What he [Imam Ahmad] said is self-evident. The Jinn may possess someone and cause them to speak a language they do not even know. A possessed person may be violently beaten, in a way that even a camel may not endure, yet he neither feels the beating nor is aware of the words he says." Furthermore, the possessed person may

pull the drag he is sitting upon, moves things from a place to another, and other practices that confirmed to those who witnessed such behavior that the one who spoke or moved was not a human being.

Then he said, "None of the leading Muslim scholars ever denied the ability of Jinn to enter the body of a human being. Whoever denies this fact and assumes that Shari`ah denies it has fabricated lies against Shari`ah, as there is no Shari`ah-based evidence that denies this fact." (End of quote).

Imam Ibn Al-Qayyim (may Allah be merciful with him) mentioned the following in his book, Zad Al-Ma`ad fi Hadiy Khayr Al-`Ibad, vol. 4, pp. 66-69:

"There are two types of Jinn's possession of human beings:

Possession caused by earthly malicious spirits;

and the other caused by filthy mixtures.

As for the second type, it is the domain of physicians to find what causes it and how to treat it.

Concerning the possession of spirits, the knowledgeable persons among them acknowledge its existence and do not deny it. They also admit that its treatment should be by confronting the celestial, benevolent and honorable spirits with that wicked and malicious ones to ward off the evil they cause and forestall their acts. This is even stated by Hippocrates in some of his books, as he mentioned some cures for possession. However, he said that his cure is only beneficial in case of possession caused by mixture of filthy blends, but not for that caused by evil spirits.

Ignorant, worthless and disreputable physicians deny the possession of spirits and do not admit that the affect the body of the possessed relying on no evidence to support their claims. They are only ignorant as there is no medical proof to prove the impermissibility of this matter even though the Jinn's possession of human beings is an established fact and reality attests to it. However, the physicians' denial of possession and ascribing this to the occurrence of some filthy blends is partially, not completely true.

Ignorant and atheist doctors started to attribute the possession of human beings as caused only by filthy blends, but anyone with the least knowledge of such spirits and how they affect the body of the possessed will be astonished at the ignorance of such people and the weakness of their perception of such matters.

It should be noted that providing a treatment for possession is done on both sides; the person who is possessed and the healer. **As for the duty of the possessed person,**

he should have strong Iman and sincerely turn to the One who created such spirits and be attentive with his tongue and heart when seeking refuge with Allah (Exalted be He), as if he is in a battlefield in which two matters are indispensable for him to gain victory over his enemy; the right weapon and the strong hand that holds it. If any of them falls short, the other is useless, let alone the lack of both things and the obscenity of a believing heart deprived of Tawhid, Tawakkul (putting one's trust in Allah), Taqwa (fearing Allah as He should be feared) and sincerely seeking Allah's help.

The second aspect related to the healer

who should not lack the same two matters, as some healers only find it sufficient to say to the Jinn, "come out of the body", or "Bismillah [In the Name of Allah], or say, "There is neither might nor power except with Allah!. The Prophet (peace be upon him) used to say,﴾ Get out, you are the enemy of Allah and I am the Messenger of Allah." ﴿

I witnessed our shaykh sending a person to speak with the possessing spirit in the body, saying, "The shaykh commands you to get out, this is not permissible for you", and then the possessed person comes to his senses and may even speak with the Jinn. In other cases, the Jinn might be of rebellious and obstinate in which case they need to be exorcised through beating the body of the person

who wakes up feeling no pain at all. We often witnessed that.

He added, "Generally speaking, this kind of possession and treatment is not denied except from some weak-minded people whose knowledge is unreliable. In most cases, those who are possessed by such evil spirits are responsible for their condition by their poor share of practicing sound Iman (Faith), and the depravity of their tongues and hearts from authentic Adhkar and Prophetic supplications. This condition provides

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the evil spirit, which finds a person stripped of Iman to protect him or her, and affect and dominate his body."

This is the end of his account - may Allah be merciful with him.

Through the Shari`ah-based evidence that we have mentioned and the consensus of the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning the possibility of Jinn haunting a human body, it becomes clear for readers that those who deny this fact are totally wrong, and that Shaykh `Aly Al-Tantawy made a great mistake in denying matters that he does not know very well.

However, he promised that he would return to Al-Haqq (the Truth) whenever he is guided to. We ask Allah that he does so after reading what we mentioned. May Allah grant him and us guidance!

Similarly, it should be known that what Al-Nadwa newspaper published in its issue dated 14/10/1407 A.H., p.8 concerning what Dr. Muhammad `Irfan said about the vanishing of the word "insanity" from the medical dictionary and his describing the Jinn possessing of the human body and speaking on his tongue as completely wrong from the scientific point of view, all this is invalid on his part due to his lack of sound religious knowledge and ignorance of what the esteemed scholars of Ahl-ul-Sunnah wal-Jama`ah have said in this regard. The ignorance of many doctors with regard to this fact is not to be taken as evidence; rather it denotes their unawareness of what many other trustful scholars say that is consistent with the Shari`ah and consensus of Ahl-ul-Sunnah wal-Jama`ah, as reported by Shaykh-ul Islam Ibn Taymiyyah from all people of knowledge, and as also reported by Abu Al-Hasan Al-Ash`ary from Ahl-ul-Sunnah wal-Jama`ah. This was also reported to have been said by Abu Al-Hasan Al-Ash`ary as cited by the versatile scholar Abu `Abdullah Muhammad Ibn `Abdullah Al-Shibly Al-Hanafy who died 799 A.H. in Chapter Fifty-One of his book, "Akam Al-Murjan fi Ghara'ib Al-Akhbar wa Ahkam Al-Jan".

It has been previously mentioned in the speech of Ibn Al-Qayyim (may Allah be merciful with him) that prominent physicians admit the existence of this matter and do not deny it; rather, it was denied by the ignorant and atheist among them.

As such, the reader should know and comprehend fully what we said as being akin to the truth and not to fall victim to the illusory words of doctors

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and those following their way, or those who ignorantly speak of matters in which they do not have sound or reliable knowledge, but are just imitating ignorant physicians and some innovators from Mu`tazilah and the like. Allah is the One Whose Help is sought.

Warning:

The Sahih Hadiths, which we cited, are narrated from the Prophet (peace be upon him) as well as the reliable accounts of the people of religious knowledge that speaking to, preaching, and calling the Jinn to Islam and their acceptance do not categorically go against what Allah says in the story of Prophet Sulayman (peace be upon him) inSurah Sad:﴾ "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." ﴿Likewise, there is no contradiction in this regard relating to commanding the Jinn to enjoin the good and to forbid the evil or even beating them if they refuse to get out of the person possessed. All who do not oppose the mentioned Ayah; rather, this is obligatory when it comes to resisting the oppression of the wrong-doers, supporting the oppressed, enjoining the good and forbidding the evil, as done with humans.

It is previously mentioned in the Sahih Hadith that the Prophet (peace be upon him) said,﴾ "I seized one of the Jinn until his saliva ran onto my hand." The Prophet (peace be upon him) said, "Had it not been for the supplication of my brother Sulayman, he (the Jinn) would have been kept tied up so that people might watch him." ﴿In another narration by Muslim on the authority of Abu Al-Darda' that the Prophet (peace be upon him) said,﴾ Allah's enemy, Satan, came with a flame of fire to put it in my face, so I said three times: "I seek refuge in Allah from you." Then I said three times: "I curse you with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter, I attempted to seize him. I swear by Allah that had it not been for the supplication of my brother Sulayman (peace be upon him), he would have been bound and made an object of sport for the children of Madinah. ﴿There are many Hadiths narrated in this regard.

These are the accounts of the people of knowledge. I hope this would suffice for those who seek the truth. I ask Allah with His Most Beautiful Names and Most High Attributes to grant us and all Muslims sound understanding of His Din (religion), to hold fast to it, and to guide us to say the truth and to do good deeds. I also seek refuge in Allah (Exalted be He) from speaking about Him without knowledge or denying that which our limited knowledge can not comprehend. He is the One Who is Capable of doing so. May Allah grant us success! May Peace and blessings of Allah be upon His Servant and Messenger, our Prophet Muhammad, his family, Companions, and those who followed him in righteousness!

The ruling on the so-called science of Summoning Spirits

Praise be to Allah. May peace and blessings be upon Allah's Messenger, his family, Companions, and those who followed his guidance.

The so-called science of summoning spirits is widespread among many people including writers and others. They claim that they summon the souls of the dead through a method invented by those who practice such jugglery. They further claim that they ask such souls about the dead, whether they are in bliss or torture, as well as other such affairs as they may think the dead know about.

I have investigated the issue thoroughly to find that it is a false science and a satanic jugglery that aims at corrupting beliefs and morals, confusing Muslims, and claiming to know the Ghayb (the Unseen) in many respects.

Therefore, I considered it proper to write a brief note to clarify the truth, advise the Ummah, and ward off confusion. Undoubtedly, this issue, as any other issue, should be referred to the Qur'an and the Sunnah so that we might verify what they or one of them verify and discard what they or one of them discards. In this regard, Allah (Glorified and Exalted be He) said:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿

With regards to soul-related issues, they have to do with matters relating to the Ghayb, the truth about which is exclusively known by Allah (Glorified and Exalted be He). It is impermissible to manipulate them unless substantiated by a Shar`y (Islamic legal) evidence. Allah (Exalted be He) said:﴾ "(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)." ﴿﴾ Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. ﴿Allah (may He be Praised) also saysin Surah Al-Naml:﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ﴿...

Scholars differed regarding what is intended by the Rûh (the Spirit) in the Ayah (Qur'anic verse) inSurah Al-Isra' that reads:﴾ And they ask you (O Muhammad صلى الله عليه و سلم) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." ﴿Some scholars view that it refers to the soul that is in the bodies. Accordingly, the Ayah indicates that the soul is a divine secret unknwon to humankind and no one can know about it except what Allah tells. Thus, it is something that is known exclusively to Allah who concealed it from creatures. The Qur'an and authentically reported Hadith indicate that the souls of the dead survive after the death of bodies. The following Ayah indicates the same fact:﴾ It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. ﴿the verse...

It is also authentically reported﴾ that on the day of Badr, the Prophet (peace be upon him) ordered that the corpses of twenty-four leaders of Quraysh should be thrown into one of the dirty dry wells of Badr. (It is a habit of the Prophet, peace and blessings of Allah be upon him, that whenever he conquered some people, he used to stay at the battlefield for three nights). So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him saying among themselves, 'Definitely he (i.e., the Prophet) is proceeding for some great purpose.' When he halted at the edge of the well, he addressed the corpses of the Quraishi infidels by their names and their fathers' names, 'O so-and-so, son of so-and -so and O so-and-so, son of so-and -so!

Would it have pleased you if you had obeyed Allah and His Messenger? We have found true what your Lord promised us. Have you too found true what your Lord promised you? `Umar said, 'O Allah's Messenger! You are speaking to bodies that have no souls!' The Messenger of Allah (peace be upon him) said, 'By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do but they cannot answer.' ﴿The Prophet (peace be upon him) is authentically reported to have said:﴾ The dead being hears the foot steps of those who escort it to its final destination after they leave. ﴿

The great scholar Ibn Al-Qayyim (may Allah be merciful with him) said, "The Salaf (righteous predecessors) are unanimously in agreement with that and they are authentically reported to believe that a dead person recognizes the visit of a living person and becomes cheerful about it." Furthermore, Ibn Al-Qayyim recorded that Ibn `Abbas (may Allah be pleased with both of them) concerning explaining the Ayah that reads:﴾ It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. ﴿

said, "I was told that the souls of both the live and the dead meet while sleeping and ask each other questions. However, Allah maintains the souls of the dead and sends the souls of the live back to their bodies." Ibn Al-Qayyim (may Allah be merciful with him) commented, "The meeting between the souls of the live and the dead is proven by the fact that a living person might see in his dream a dead person and ask him about things not known by the former for which the latter gives an answer that might correspond with the real fact.

This is the view held by the Salaf that the souls of the dead survive till a time known only to Allah. However, it is not authentically reported that they come into contact with the living people at any time other than that of sleeping. Claims of jugglers that they have the ability to summon the soul of any dead person they like, talk to, and ask it questions are all false. Actually, such are false claims that have no textual or rational grounds. Rather, Allah alone is the One Who knows about and disposes of souls. He alone is the One capable of returning them to bodies whenever He so wills. In fact, He alone is the One who disposes of His Kingdom and no one can dispute with Him. However, those who claim otherwise are those who claim to know things they do not know about and deliberately lie to people regarding those claims about souls

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that they spread either in order to earn money, to prove able to do things they actually cannot do or to confuse people and thus corrupt their religion and `Aqidah (creed).

In addition, souls summoned by such jugglers are souls of devils they make use of after worshipping and obeying the commands of such devils. The latter do what the former asks and thus deceive people and impersonate the claimed dead people. Allah (Exalted be He) said in this regard:❨ And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Qurtubi) ❩❨ (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds). ❩He (Exalted be He) also said:❨ And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing." ❩Scholars of Tafsir (exegesis of the meanings of the Qur'an) say that jinn benefit from humans in the sense that the latter worship them through sacrificing, vowing for and supplicating to them. On the other hand, humans benefit from jinn in the sense that the latter fulfill requests the former ask and tell them about things only the jinn can know as they get from remote places, about things they overhear or merely about lies, which happens in most cases. Supposing that such people do not offer acts of worship for the souls they summon, even then such a practice may not be considered permissible. This is because merely asking devils, soothsayers, jugglers, and diviners is impermissible. Believing what they say is more unlawful and sinful and is even a division of disbelief. In this regard, the Prophet (peace be upon him) said:❨ He who visits a divner and asks him about anything, his prayers extending to forty nights will not be accepted. ❩It is also reported in the Musnad of Ahmad and Sunan (Hadith compilations classified by jurisprudential themes)that the Prophet (peace be upon him) said:❨ If anyone resorts to a diviner and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him). ❩

So many

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Hadiths and traditions were related. Undoubtedly, the so-called summoned souls are included under those things prohibited by the Prophet (peace be upon him) as they are of the same kind of souls of devils used by diviners and jugglers and thus have the same ruling. They may not be summoned or believed. In fact, such are all prohibited, abhorred and false practices based on the above-quoted Hadith and traditions to this effect. This is also because statements they report from such souls are included under knowledge of the Ghayb. Allah (may He be Praised) said:❨ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ❩

Such souls might also be those of devils who accompanied the dead people, while alive, whose souls are summoned. Thus, they may tell some events that had passed the dead person while alive. Therefore, they may neither be summoned, asked nor believed as substantiated by the above-quoted evidence. Actually, those people summon no more than devils and jinn and make use of them in return for acts of worship, which may be offered to none but Allah. Thus, such people commit major Shirk (associating others in worship with Allah) which drives out of the scope of Islam (we seek Allah's refuge).

Permanent Committee for Scholarly Research and Ifta' in the Saudi House of Fatwa issued a fatwa on Hypnotism which is included under summoning spirits, which states, "Hypnotism is a kind of fortune-telling or magic whereby the hypnotist uses the jinn to overpower the subject and then speak through his tongue and give him strength to do things by means of controlling his faculties. This is true if the jinni is sincere to the hypnotist and obeys him in return for the things by means of which the hypnotist draws close to him. So, the jinni makes the subject obey the commands of the hypnotist and helps him do things he is asked by the hypnotist to do. Thus, it is impermissible to use hypnotism in finding out stolen objects or lost things

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or in treating diseases or doing anything. Rather, it is an act of Shirk, for the reasons stated above and because it implies relying on other than Allah and on what is beyond ordinary means which Allah has made accessible for His creatures and permitted them to use." End quote.

Among scholars who disclosed the truth about such false claims is Dr. Muhammad Muhammad Husayn in his book "Modern Spirituality, Truth and Objectives". He was one of those deceived by such jugglery for a while but Allah guided him to truth to unearth the falsehood of such claims after he had gone deeply into them and found them no more than superstitions and jugglery. He stated that those who practice summoning spirits make use of a variety of methods. Beginners use a small cup to receive them therein. Others make use of the basket method on whose edge a pen is fastened to write answers to the questions of questioners. However, others depend on an intermediary such as in the case of Hypnotism.

He added that he has doubts about those who claim to summon spirits and that they are supported by certain sponsors in view of the huge propaganda made for them. Therefore, many newspapers and magazines that have never been active in any spiritual or Hereafter- related fields hurried to be updated with them and publish their claims. Such magazines have never called to religion or belief in Allah. He also added that they concern themselves with reviving the Pharaoh and other pre-Islamic ideologies. Moreover, he added that those who promote these ideas are people who lost a dear person and thus try to console themselves through fancies. In this regard, the most famous person who promoted such an idea is Mr. Oliver Lodge who lost his son in World War I. The same applies to the founder of Spiritualism movement in Egypt Ahmad Fahmy

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Abul-Khayr whose long awaited son died in 1937.

Dr. Muhammad Muhammad Husayn stated that he practiced such a false practice starting with the method of cup and table, which he found them lacking convincing. He ended up using the method of an intermediary and tried to watch the so-called embodiment of souls or hear their direct voice that they deem the evidence of the truthfulness of their claims. Neither he nor others were successful

because this cannot be materialized in the actual fact. Rather, they are no more than exact deceptions based on secret skillful tricks that aim at destroying religions.

Universal destructive Zionism is not far away wherefrom. When the man came to realize the truth about such false ideas and to lose confidence in them, he forsook them and decided to make clear the truth to people. He began to say that those deviated people work hard to extract deep-rooted faith and `Aqidah out of people's hearts and plunge them into a confusing mix of doubts and illusions. Those who claim to summon spirits describe Allah's Messengers (peace be upon them) as no more than spiritual intermediaries as claimed by their leader Arthur Findlay in his book "On the Edge of the Ether". Speaking about prophets, the author describes them as high class intermediaries and their miracles as no more than spiritual phenomena as those that happen in the room where spirits are summoned.

Dr. Husayn further says, "If they fail to summon a spirit, they will say that the intermediary is unsuccessful or tired, that attendants are incompatible or that among attendants are dubious or challenging people."

Among their false claims is their claim that Jibril (Gabriel) (peace be upon him) attends and blesses their sessions (may Allah damn them). This was a brief outline of the ideas of Dr. Muhammad Muhammad Husayn on the subject.

According to what we mentioned above as well as the opinion of the Committee and Dr. Muhammad Muhammad Husayn on Hypnotism, it becomes clear how false the claims of those who claim to talk to souls are, including

summoning the souls of the dead and asking them what they would like to ask. It also becomes clear that such are all satanic acts and jugglery included under acts warned against by the Prophet (peace be upon him) such as asking diviners, soothsayers, augurs and the like. It is thus obligatory on officials in Muslim states to ban and eliminate such falsehood prescribing deterrent penalties against those indulgent in them. It is also obligatory on editors-in-chief of Muslim newspapers not to publish such falsehood which might defame their newspapers. Rather, they have to criticize and refute it and warn people against the traps, deceptions and illusions of both human and jinn devils. Indeed, Allah says the truth and guides to the straight path. We ask Him to reform the states of Muslims, grant them clear understanding of the religion, and protect them against the deception of criminals and the illusions of devils patrons, for, in fact, He is the One capable to do so. May Allah's peace and blessings be upon our Prophet Muhammad.

Ruling on Tawassul in the name of the dead

and visiting graves

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon our Prophet Muhammad, his family, and Companions.

I was asked about the ruling on Tawassul (supplicating to Allah) in the name of the dead and visiting graves and I gave the following answer:

If by visiting graves one intends to supplicate to the dead, try to get closer to them through offering them slaughtered animals and vows, seek their help, and supplicate to them instead of Allah, these will be acts of major Shirk (associating others with Allah in His Divinity or worship). The same ruling applies to some practices done by some people toward the so-called Awliya' (pious people), whether they are alive or dead. Such people believe that the Awliya' can benefit or harm them, answer their supplications, or cure their illnesses. Actually, all such practices pertain to major Shirk (we seek Allah's refuge).

Moreover, such practices resemble those done by Mushriks (those who associate others with Allah in His Divinity or worship) toward Al-Lat, Al-`Uzza, Manat, and other idols of theirs.

It is obligatory for those in authority and scholars in Muslim countries to deny such practices and to teach people such parts of Shari`ah (Islamic law) as deemed indispensable. They also have to eliminate such acts of Shirk and prohibit laypeople from committing them. Moreover, they should pull down domes built over graves as they are Fitnah (trial) and lead to Shirk. The Messenger (peace be upon him) prohibited building on graves, plastering them, sitting over them, or offering Salah (Prayer) while facing them. Furthermore, He (peace be upon him) cursed those who take graves as places of worship. Therefore, no Masjids (mosques) or any other buildings are to be built thereupon. Rather, they should be protruding whereupon there is no building as were the graves of early Muslims in Madinah and as the case in many Muslim countries that have not been affected by Bid`ahs (rejected innovations in religion) and personal desires.

As for visiting graves to remember Allah and death, supplicate to Allah and ask His Mercy for the dead, it is a Sunnah (a commendable act) as far as men are concerned so long as no journeys are undertaken for that purpose. This is based on the Hadith of the Prophet (peace be upon him) that reads:(Visit the graves for they remind you of the Hereafter.)(Related by Muslim in his Sahih (authentic) Book of Hadith)Moreover, the Prophet (peace be upon him) taught his Sahabah (Companions) to say on visiting graves:(Peace be upon people of the households (graveyard) from among the believers and we shall, In Sha'a-Allah (if Allah wills), join you. We ask Allah for well-being for you and us. May Allah have mercy on those who have gone ahead of us and those who come later on.)Furthermore, Al-Tirmidhy (may Allah be merciful with him) reported Ibn `Abbas (may Allah be pleased with both of them) as saying:(Once the Prophet (peace be upon him) passed by graves in Madinah. He turned his face toward them saying: 'Peace be upon you, O dwellers of these graves. May Allah forgive you and us. You have preceded us, and we are following your trail.')

Actually, there are many Hadith to the same effect.It is recorded in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said:(Do not undertake journeys but to three Masjids: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine, and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Answering questions related to

the ruling on slaughtering sheep in the shrines of Awliya'

and offering Salah near them

Your Eminence Shaykh `Abdul-`Aziz ibn Baz

Your brother in Islam from the Republic of Tunisia

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I am hopeful that you, helped by Allah, would answer my questions through my popular magazine Al-Da`wah. Thank you in advance.

Q 1:

I once went to the countryside on `Eid-ul-Adha (the Festival of the Sacrifice). I noticed that both men and women were hurrying to visit graves. I was so surprised to see all the attendants offer Salah (Prayer) in the graveyard. An old man led them in Salah. I kept away from them feeling perplexed and confused. I stayed alone and did not offer the Salah they called Salat-ul-`Eid (the Festival Prayer).

My question is: What is the ruling on such a Salah bearing in mind that those countrymen have no Masjids (mosques) as they live in separate tents?

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Note: By saying they offer Salah in the graveyard, I mean near it in a place that is quite far from the graves.

Q 2:

From time to time, I visit my family after a period of sometimes six months or even one year. When I reach home, young and old women kiss me in a decent and polite manner. Actually, it is a widespread custom here, which, according to my family, is not a prohibited act. However, I, being somehow learned in Islamic affairs, feel confused regarding this practice.

My question is: How can I avoid kissing women bearing in mind that they will get angry if I only shake hands with them? They will then think that I do not respect them and do not love them in such a manner that maintains relationships between individuals. Their behavior does not represent a relationship between a man and a woman. Will I commit a sin if I kiss them?

Please, bear in mind that I have good faith in this regard.

Q 3:

Offering sacrifices through slaughtering sheep in the shrines of Awliya' (pious people) is still a widespread custom among my family which I have forbidden but they are insisting on practicing. If I say it stands for committing Shirk (associating others with Allah in His Divinity or worship), they say they worship Allah (Exalted be He) properly and they are not sinful for visiting the graves of the Awliya' and for saying in their supplications, "O Allah! By virtue of the status of Your pious servant so-and-so, cure us or relieve our distress!" I then refute them saying that our religion denies any intermediation between a man and his Lord but they then ask me to leave them alone.

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My question is: What is the method you deem fit for reforming them? How should I behave toward them and how should I combat such a Bid`ah (innovation in religion)? Thanks

A 1: Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon the best of all Messengers, our Prophet Muhammad, his family, Companions and those who follow them in good deeds until the Day of Resurrection.

Salat-ul-`Eid should only be performed in cities and villages. It should not be performed in the desert or while traveling. Such is the Sunnah (whatever is reported from the Prophet) as neither the Prophet (peace be upon him) nor his Companions (may Allah be pleased with

them) were reported to have ever performed Salat-ul-`Eid while traveling or in the desert.

Moreover, while performing the Farewell Hajj, the Prophet (peace be upon him) did not offer the Jumu`ah (Friday) Prayer in** `Arafah **on the Day of `Arafah (9th of Dhul-Hijjah). Furthermore, he did not perform Salat-ul-`Eid while in Mina. **Actually, in following the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) there is all good and happiness. May Allah grant us success!**

A 2: It is not permissible for a Muslim to shake hands with or kiss any woman other than his wife or Mahram (spouse or unmarriageable relative). Having physical contact with non-Mahrum women is prohibited and it is one of the causes of Fitnah (sedition) and a reason leading to adultery. It was authentically reported that the Prophet (peace be upon him) said: ﴾ I do not shake hands with women. ﴿ **Moreover,** `Aishah **(may Allah be pleased with her) said:** ﴾ The hand of Allah's Messenger (peace be upon him) never touched the hand of any woman, but he only used to take their pledge of allegiance orally. ﴿ **More disgraceful than shaking hands with non-Mahram women is kissing them, whether they are paternal or maternal cousins, neighbors, or fellow tribeswomen. Such a practice is prohibited according to Ijma` (consensus of scholars).**

Moreover, it is one of the greatest reasons leading to adultery.

Thus, it is obligatory for a Muslim to be on his guard against it and to convince all his relatives and other women, who are accustomed to doing such a practice, that it is prohibited. It is not permissible for a Muslim, male or female, to participate in such behavior even if it is a widespread custom among relatives or fellow citizens. Rather, they should deny such a practice and warn their society against it. Anyway, it is enough to greet someone verbally without shaking hands or kissing.

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A 3: It is well known through the legal evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet) that drawing closer to other than Allah, whether Awliya' (pious people), Jinn (creatures created from fire), idols, or others by slaughtering animals for their sake is considered Shirk (associating others with Allah in His Divinity or worship). It is an act of Jahiliyyah (pre-Islamic time of ignorance) committed by the Mushriks (those who associate others with Allah in His Divinity or worship). Allah (Glorified and Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾Sacrifice refers to the act of slaughtering animals. Allah (Glorified be He) makes it clear that slaughtering animals for other than Him is considered Shirk, exactly like offering Salah (Prayer) to other than Allah.

Allah (Exalted be He) further says:﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴾﴿ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴾In this Surah (Qur'anic chapter), Allah (Glorified be He) asked His Prophet to offer Salah and slaughter animals for His Sake, unlike the Mushriks who offer Salah and slaughtered animals for other than Allah. He (Exalted be He) also says:﴿ And your Lord has decreed that you worship none but Him. ﴾and﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾There are many Ayahs (Qur'anic verses) in this regard. Slaughtering animals is a form of `Ibadah (worship) that must be sincerely devoted to Allah Alone. It is mentioned inthe Sahih (authentic) Book of Hadith of Imam Muslim on the authority of Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:﴿ Allah has cursed the one who slaughters a sacrificial animal for other than Allah. ﴾However, if a person supplicates to Allah in the name or virtue of a Waliy (pious person), or a Prophet, this is not considered Shirk, but a Bid`ah (innovation in religion) and one of the means leading to Shirk, according to the Jumhur (dominant majority of scholars). Du`a' (supplication) is a form of `Ibadah, and its formula is a Tawqifiy matter (bound by a religious text and not amenable to personal opinion). Nothing was ever reported from the Prophet (peace be upon him) that proves the permissibility of supplicating to Allah in the name of/by virtue of the status of one of the people, which is known as Tawassul. Thus, it is not permissible for Muslims to innovate a form of Tawassul that was not prescribed by Allah (Glorified be He). Allah (Glorified and Exalted be He) says:﴿ Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? ﴾The Prophet

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(peace be upon him) said:﴿ Whoever introduces something into this affair of ours that is not of it, it is to be rejected. ﴾(Agreed upon by Al-Bukhari and Muslim) According to another narration in Sahih Muslim, which was also affirmatively recorded by Al-Bukhari in his Sahih Book of Hadith and described as Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet), the Prophet (peace be upon him) said:﴿ Whoever performs any act which is not sanctioned by our affairs (Islamic law), it is to be rejected. ﴾His saying "it is to be rejected" means that it will not be accepted. Muslims must abide by what is prescribed by Allah and beware of the Bid`ahs practiced by people. As for the permissible Tawassul, it is supplicating to Allah by virtue of Allah's Names, Attributes, Tawhid (monotheism), righteous deeds, Iman (belief) in Allah and His Messenger, love of Allah and His Messenger, and such righteous deeds. This also includes Tawassul through the Du`a' and Shafa`ah (intercession) of a living person as authentically reported in Sahih Al-Bukhari (may Allah be merciful with him) on the authority of Anas (may Allah be pleased with him) who said that `Umar ibn Al-Khattab (may Allah be pleased with him) used to perform Salat-ul-Istisqa' (Prayer for rain) by asking Allah for rain by virtue of Al-`Abbas ibn `Abdul-Muttalib at times of drought. He used to say, "O Allah! We used to supplicate to You for rain by virtue of our Prophet and You would send us rain, and now we perform Tawassul to You by virtue of the uncle of our Prophet to send us rain." And Allah sent them rain.

May Allah grant us success!

Did the Messenger recommend succession to `Aly (may Allah be pleased with him).

What is the ruling on people who claim that the Messenger (peace be upon him) recommended succession to `Aly (may Allah be pleased with him), and say: The Companions (may Allah be pleased with them) conspired against him (`Aly)?

A: This saying is known to be claimed by only one Muslim sect, namely the Shi`ah (Shiites), and it is a baseless saying which has no origin in authentic hadiths of the Messenger of Allah (peace be upon him). There are however many proofs which maintain that the successor after the Prophet (peace be upon him) was to be Abu Bakr Al-Siddiq (may Allah be pleased with him). This was also maintained by all other Companions of the Prophet (peace be upon him). However, he (peace be upon him) did not explicitly recommend this or issue a conclusive recommendation on it. Yet, he gave orders that indicate it, such as when he ordered Abu Bakr to lead the people in prayer at the time he (peace be upon him) was sick. Besides, when the matter of succession was mentioned to him, he (peace be upon him) said:(Allah and the Mu'minun (believers) deny anyone (be successor) except Abu Bakr)And for this reason, the Companions pledged allegiance to him (may Allah be pleased with him) after the death of the Prophet (peace be upon him), including `Aly (may Allah be pleased with him). They unanimously agreed that Abu Bakr was the best of them. It was authentically reported in the Hadith narrated by Ibn `Umar (may Allah be pleased with him) that the Companions (may Allah be pleased with them) used to say during the life of the Prophet (peace be upon him):(The best of people in this Ummah (nation) after its Prophet is Abu Bakr, then `Umar, then `Uthman)And the Prophet (peace be upon him) agreed to this. There are successive narrations from `Aly (may Allah be pleased with him) that he used to say: The best of people in this Ummah after its Prophet is Abu Bakr, then `Umar. He (may Allah be pleased with him) would also say, "No one would give me preference over them except that I would whip him", and he never referred to himself as the best of the Ummah or that the Messenger (peace be upon him) recommended him for succession. In addition, he never claimed that the Companions (may Allah be pleased with them) wronged him or usurp his rights. On the other hand, upon the death of Fatimah

(may Allah be pleased with her), he pledged allegiance to Abu Bakr Al-Siddiq a second time in confirmation of the first pledge, to show the people that he sided with the Muslim community and that he had no reluctance to pledging allegiance to Abu Bakr, (may Allah be pleased with them all). Then, when `Umar, being stabbed, left the issue of nomination of a successor to be decided through Shura (consultation) among six of the ten heaven-bound Companions, including `Aly (may Allah be pleased with him). The latter, however, did not disapprove of what was done by `Umar, neither during his life nor after his death. Furthermore, he never said that he was more worthy of it than them all. How then can anyone fabricate lies against the Messenger of Allah (peace be upon him) and say that "he recommended that `Aly be a successor to him. Even `Aly himself did not claim that for himself, nor did any of the Companions. Rather, they all agreed to the validity of having as successors Abu Bakr, `Umar and `Uthman. And this was acknowledged by `Aly (may Allah be pleased with him), who cooperated with them all in Jihad (fighting in the Cause of Allah) and Shura and other affairs. Then, the Muslims following the generation of the Companions unanimously agreed to what the Companions had acknowledged. It is therefore not permissible for any human or any sect, including the Shi`ah or anyone else to claim that `Aly was to be the successor or that succession before him was null and void. Likewise, it is not permissible for anyone to say that the Companions wronged `Aly and usurped his rights. Rather, this is of most glaring falsities, which implies mistrust towards the Companions of the Messenger of Allah (peace be upon him), including `Aly (may Allah be pleased with him, and with the rest of the Companions).

Allah (Exalted be He) preserved this Ummah of Muhammad and protected it from collectively acknowledging anything wrong. In this regard, it was authentically reported that the Prophet (peace be upon him) mentioned in many Hadiths that:(A group of people from my Ummah will remain steadfast, on the truth, victorious)Therefore, it is impossible for the best generation of the Ummah to unanimously agree to a falsehood, which is the succession of Abu Bakr, `Umar and `Uthman. This could not even be claimed by anyone who believes in Allah and the Day of Judgment, nor by anyone who has the slightest insight and knowledge about the rulings of Islam. We seek help from Allah; for, there is no might nor power except with Allah, the Most Great.

This issue was extensively addressed by Shaykh-ul-Islam Ibn Taymiyyah in his book Minhaj As-Sunnah. Thus, if anyone wishes to know more about this issue should refer to this book, since it is a great and informative book that is worthy of being read for the great benefit of it. May Allah grant success.

May Allah's Peace be upon our Prophet, Muhammad, his family and his Companions.

Claiming Birth Control is Permissible

Contradicts the Shari`ah, Fitrah (Natural Disposition), and the Interests of the Ummah (Nation based on one Creed)

Praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, and Companions.

A local newspaper recently published a statement that His Eminence, General Mufty of Jordan issued a Fatwa (legal opinion issued by a qualified Muslim scholar) permitting birth control and that since the government makes decision to this effect, it will be binding. This news circulated among people and became a topic of talk to the astonishment and denunciation of Muslims. Therefore, many wonder about the ruling on this issue and whether such Fatwa is right or wrong, so I felt I am obliged to point out the evidence of the Shar` (Law) of Allah (Glorified and Exalted be He) in this issue. May Allah guide me and you to reach Al-Haqq (the Truth)! I have looked into the aforementioned Fatwa and pondered on the evidences that His Eminence, General Mufty of Jordan, relied on to issue this Fatwa that deems birth control permissible and states that since the government approved of birth control, it should be put into effect. I found him based his Fatwa on the Saying of Allah (Glorified and Exalted be He):﴾ And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. ﴿and on the saying of the Prophet (peace be upon him):﴾ 'O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry, is recommended to observe Sawm (Fast), for Sawm would diminish his sexual desire ﴿and the Hadiths that support the permissibility of coitus interruptus. These are the evidences cited by the Mufty in support of this serious Fatwa.

There is something else which he used to pave the way for the Fatwa; he said literally at the beginning of the Fatwa: "The world is increasingly

concerned with overpopulation everywhere. Experts consider this as a warning of woe, destruction and great troubles." Then he said at the end of the Fatwa, "If the government makes a decision to this effect, then it will be binding, for it is agreed upon that if the ruler adopted a Da`if (weak) opinion, it becomes imperative."

End of quote.

Whoever has insight and knowledge and ponders on the evidence the Mufty relied upon would realize that he made a mistake and that the evidence he presented bears no support to the Fatwa. As a poet puts it:

She went eastward and I went westward	**there is a great difference between east and west**

The Noble Ayah (Qur'anic verse), the Mufty quoted, is said by Allah (Glorified and Exalted be He) after His Saying:﴾ And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). ﴿Then He (Exalted be He) says:﴾ And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. ﴿Thus, Allah (Exalted be He) orders and urges people to marry; He promises the one who is going to marry to enrich him if he is poor, to encourage him to take this step, having confidence in Allah and depending on His Bounties and Favors and Knowledge of the affairs of His People. Therefore, Allah (Glorified and Exalted be He) says:﴾ And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). ﴿Then, He orders he who cannot afford to marry should keep himself chaste until Allah (Exalted be He) enriches him of His Bounty. Where is the supporting evidence in this Ayah for birth control? The Mufty claims that Allah's Command for he who cannot afford marriage to keep himself chaste, indicates the permissibility of birth control, since delaying marriage due to lack of means leads to delaying progeny or even preventing it if one died before

getting married. This is a strange argument and odd evidence that has nothing at all to do with the Ayah. Allah is the One Whose Help is sought.

Al-Hafiz Ibn Kathir (may Allah be merciful with him) when interpreting this Ayah said: "This is an order to marry and some scholars hold the view that this is obligatory on the able and cite the apparent saying of the Prophet (peace be upon him):﴾ 'O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry, is recommended to observe Sawm, for Sawm would

diminish his sexual desire. ❳(Reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Mas`ud) It is reported in Sunan (Hadith compilations classified by jurisprudential themes) that the Messenger of Allah (peace be upon him) said:❲ Marry very prolific women and give birth for children, for I will boast of your large numbers in front of other Ummahs (nations based on one creed) on the Day of Judgment. ❳In another narration the phrase "even the miscarried fetus" is added. The word Ayama (singles) is used to refer to the woman who has no husband and the man who has no wife whether he married before and then separated or neither of them married before, as quoted by Al-Jawhary from the linguistics. Allah's Saying (Exalted be He):❲ If they be poor, Allâh will enrich them out of His Bounty. ❳ `Aly ibn Abu Talha reported from Ibn `Abbas (may Allah be pleased with them) that Allah urged them to marry and ordered the free and slaves to do so and promised to enrich them by saying,❲ If they be poor, Allâh will enrich them out of His Bounty. ❳ Ibn Abu Hatim said that Mahmud ibn Khalid Al-Azraq reported from `Umar ibn `Abdul-Wahid from Sa`id Ibn `Abdul-Aziz that he said, "I was informed that Abu Bakr Al-Siddiq (may Allah be pleased with him) said, 'Obey Allah with regard to His Command to you concerning marriage and He will fulfill His Promise to enrich you.' Allah (Exalted be He) says:❲ If they be poor, Allâh will enrich them out of His Bounty. ❳(Related by Ibn Jarir) It is mentioned by Al-Baghawy from `Umar and Al-Layth from Muhammad ibn `Ajlan from Sa`id Al-Maqbury on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said"❲ "There are three who are entitled to Allah's Help: the one who gets married, seeking chastity, the slave who made a contract of manumission with his master to buy his freedom,

and the Mujahid (one striving/fighting in the Cause of Allah)." ❳(Related by Al-Imam Ahmad, Al-Tirmidhy, Al-Nasa'y and Ibn Majah)

The Prophet (peace be upon him) let the man who had nothing but his Izar (garment worn below the waist) and could not afford to buy a ring of iron marry the woman he wanted and made her advanced Mahr (mandatory gift to a bride from her groom) that the man would teach her what he learn by heart from the Ever-Glorious Qur'an. It is well-known that Allah (Exalted be He) will suffice them out of His Kindness and Compassion.

With regard to what people circulate as a Hadith "Marry the poor and Allah will enrich you," this is not a Hadith; it is baseless and it was not narrated either by a strong nor Da`if (weak) Sanad (chain of narrators). The Ever-Glorious Qur'an is full of sufficient evidence and so are the Hadiths which I mentioned. All praise is due to Allah. With regard to the Saying of Allah (Exalted be He),❲ And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. ❳this is an order from Allah (Exalted be He) to the one who cannot afford the means for marriage to keep himself chaste by abstaining from sexual relations, as the Prophet (peace be upon him) said:❲ 'O young people, whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry, is recommended to observe Sawm, for Sawm would diminish his sexual desire. ❳End of quote. Therefore, what we mentioned before and quoted from Al-Hafizh ibn Kathir (may Allah be merciful with him) in the Tafsir (explanation/exegesis of the meanings of the Qur'an) of the aforementioned Ayahs, their meanings become quite clear to readers, and they do indicate the permissibility of marriage and encourage it. Indeed, marriage involves great interests, including satisfaction of desire, chastity, lowering of the gaze, and reproduction. Taking this evidence as a pretext to make birth control permissible is strange and utterly wrong.

With regard to the Hadith reported by Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said:❲ 'O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry, is recommended to observe Sawm, for Sawm would diminish his sexual desire ❳this provides evidence of what is indicated by the two Ayahs i.e. encouraging and urging people to get married and pointing out some of its rulings and wisdoms. The Hadith also indicates that it is prescribed for the one who is unable to afford the means to marry to observe Sawm, for it weakens the desire and blocks the means of Satan. It is a means of virtue and lowering the gaze; it does not support birth control; rather, it

indicates the permissibility of delaying marriage till one is able to afford its costs and the permissibility of adopting the means of keeping one's virtue in order not to fall in any prohibited act. With regard to arguing in favor of birth control on the ground of the Hadiths permitting coitus interruptus, this is utterly wrong and contradictory to the purposes of the Shari`ah. Coitus interruptus signifies the sexual intercourse deliberately interrupted by withdrawal of the penis from the vagina prior to ejaculation, so that the woman would not get pregnant. This could be adopted in times of need such as when the woman is ill or is breastfeeding and getting pregnant could harm her or her child, hence, coitus interruptus could be practiced or any other reasonable permissible means that could stop pregnancy for a period of time. This does not involve birth control; rather, it is just administering some means that delay pregnancy for a Shar`y (Islamically lawful) purpose; this is not prohibited, according to the soundest opinion of scholars as indicated by the Hadiths that permit coitus interruptus. Besides, coitus interruptus does not necessarily prevent conception, since Maniy or some of it may flow before it and the woman gets pregnant by the Will of Allah. In his comment on coitus interruptus, the Prophet (peace be upon him) said:❲ There is no soul created but Allah created it ❳It is reported that the Prophet (peace be upon him) said:❲ "Not from semen as a whole (but from a small part of it i.e., the sperm) conception happens." ❳Consequently, there is no evidence in the Hadiths mentioning coitus interruptus in favor of birth control, for whoever fairly considers the matter. We ask Allah to grant us, the general Mufty in Jordan and all Muslims success to attain Al-Haqq and safety from misunderstanding. Verily, Allah is the best to be sought.

In the light of what we mentioned and what has been quoted from the scholars, it becomes clear that permitting birth control is a measure that goes against the Shari`ah that seeks to fulfill perfect interests and deny and lessen corruption. This measure is also contrary to the sound Fitrah (natural disposition); for Allah created people instinctively loving children and seeking all means to procreate. Allah (Exalted be He) makes this favor one of the adornments of the worldly life,

when He (Exalted be He) says:❲ And Allâh has made for you Azwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. ❳

He (Exalted be He) says:❲ Wealth and children are the adornment of the life of this world. ❳Whoever ponders on the situation will realize that permitting birth control goes against the interests of the Muslim Ummah (nation based on one creed), since procreation is one of the means of the power, honor, sovereignty of the Ummah; and on the contrary, birth control leads to the shortage, weakness, and annihilation of the Ummah. This is quite clear to all reasonable people, without the need of seeking evidence. With regard to the Mufty's fear of overpopulation and the experts sayings that such foretells woes and destruction, this is beyond reason, let alone that a scholar gives heed to it and relies on it in issuing rulings that contradict the Shari`ah. The Ghayb (the Unseen) is known only to Allah

(Glorified be He), the Creator and Sustainer of all creations. In the Ever-Glorious Qur'an, He (Glorified and Exalted be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿﴾ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴿﴾ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴿He (Glorified and Exalted be He) says:﴾ And no moving (living) creature is there on earth but its provision is due from Allâh. ﴿He (Glorified and Exalted be He) says:﴾ And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower. ﴿He (Glorified and Exalted be He) says:﴾ so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. ﴿It is authentically reported from the Prophet (peace be upon him) in many Sahih Hadiths﴾ that when Allah creates the fetus, He orders the angel to write down his livelihood, age, and deeds. ﴿Every creature has his subsistence ordained for him according to the means which Allah (Exalted be He) makes available. How could a reasonable person consider birth control commendable or permissible out of fear of poverty, while Allah (Glorified be He) is the Sustainer and Able of everything. If the population

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have grown everywhere, the means of production and subsistence have also developed everywhere. They have become easier and more diverse than before. This is one of the signs of Allah's Wisdom, Perfect Omnipotence and Great Care of the interests of His Servants. How could it be accepted from a Muslim to misunderstand Allah (Exalted be He) and permit birth control to the Ummah and even make this binding if the state approved of it, for fear of poverty and lack of supplies. Where is belief in Allah, confidence in His Saying, and Tawakkul (putting one's trust in Allah)? Moreover, this incorrect thinking bears resemblance to the Kafirs (disbelievers/non-Muslims) who used to kill their children for fear of poverty. Allah (Exalted be He) renounced this act and blamed them for this in His Saying:﴾ kill not your children because of poverty - We provide sustenance for you and for them ﴿In Surah (Qur'anic chapter) Al-Isra', Allah (Glorified be He) says:﴾ And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. ﴿With regard to the Mufty's saying at the end of the Fatwa that if the state approved of this act, it is binding, for it is agreed upon that if the ruler adopted even a weak opinion, it becomes binding, this saying is degrading and is utterly false. The government is to be obeyed in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), not that which causes harm to the Ummah and contradicts the purified Shari`ah. Permitting birth control contradicts the Shari`ah and the interests of the Ummah, so how could be binding? Allah (Glorified and Exalted be He) says concerning His Prophet (peace be upon him):﴾ and that they will not disobey you in Ma'rûf (Islâmic Monotheism and all that which Islâm ordains) ﴿He (peace be upon him) enjoins only the Ma`ruf, but Allah (Glorified and Exalted be He) intends to inform the Ummah and guide it to the fact that obeying the rulers is restricted to the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). It is authentically reported that the Prophet (peace be upon him) said:﴾ Obedience is only with regard to that which is Ma`ruf ﴿He

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(peace be upon him) also said:﴾ There is no obedience to a creature in disobedience to the Creator. ﴿There are many Hadith to the same effect. This is a brief word to manifest Al-Haqq, remove doubts, and guide Muslims to the opinion of Shari`ah that we know in this concern. I ask Allah to guide us and all Muslims to what pleases Him, help us all comprehend the religion, and remain adherent to it, and to protect us against all delusive Fitnahs (trials) and the insinuations of Satan. Allah is Able to do all things. May Allah's Peace and Blessings be upon His Servant and Messenger Muhammad, his family, and Companions.

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The Islamic ruling on reviving monuments

Praise be to Allah, and may peace and blessing be upon the Messenger of Allah (peace be upon him) and his family and Sahabah (Companions).

Some newspapers have published articles on reviving and paying attention to monuments, written by some authors, including Professor Salih Muhammad Jamal. These articles have been responded to by His Eminence, Shaykh `Abdullah ibn Muhammad ibn Humayd. He efficiently and instructively answered to the claims included therein, may Allah reward him. However, Professor Anwar Abu Al-Jadayel, may Allah guide and inspire him with the right, was not satisfied with that reply or had not seen it, and therefore he wrote an article on the subject, published by the 'Madinah' newspaper, issue number 5448, dated 22/4/1402 A.H. In this article - which is entitled "The way of the two Hijrahs [a believer's migration to an Islamic land]", he stated, "This is a review of the word published in the 'Madinah' newspaper, issue 5433, on 7/4/1402 A.H., by Professor `Abdul-Quddus Al-Ansary, as a commentary on what was done by the researcher and man of letters, Professor `Abdul-`Aziz Al-Rifa`y, of investigation of the sites which the Messenger of Allah (peace be upon him) passed through on his Hijrah from Makkah to Al-Madinah Al-Munawwarah. It urges us to stimulate officials to set signs indicating such posts, like - for example - two lower tents as near as possible to the two tents of Um Ma`bad with whatever else is suitable for the rest of posts, after taking the necessary precautions to prevent any transgression that could impart to them the tinge of sanctity or glory, and any deviation from the requirements of Shari`ah. For, the aim is to inform students, researchers and tourists who want to know about this path and these posts, to perceive what the Messenger (peace be upon him) went through during this secret and covert trip

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of difficulties. This is meant only to give lesson and example and inure people endure hardships in Da`wah (calling people to Allah), following the example of the Prophet (peace be upon him).

However, side roads should be built and paved, off the main roads, with rest houses for the tourists, making it easier for people to enter places where the Prophet (peace be upon him) passed, starting with the cave of Hira', then Thawr, and the place where the Prophet was pursued by Suraqah ibn Malik, until we reach Quba'. This should also include the preceding sites in Makkah Al-Mukarramah, such as Dar Al-Arqam bin Abu Al-Arqam, the pass where he and his family were boycotted, the pathway he assumed during the Conquest of Makkah, and then his places he stopped at in Al-Abtah, and also in Al-Hudaybiyyah, Hunayn, and Badr. This also applies to sites he stopped at in Al-Madinah Al-Munawwarah, the battlefields of the conquests, and his places of presence in its rural areas, then his (peace be upon him) path to Khaybar, and to Tabuk. This is thus meant to provide people with more information about his unique efforts in spreading the Islamic Da`wah, and to teach them to follow the Prophet's example in that regard. [End of quote]

Likewise, Dr. Faruq Akhdar recommended in his article, published in Al-Jazirah newspaper, issue number 3354, dated 13/1/1402 A.H., the development of archaeological sites in the Kingdom of Saudi Arabia by the Muslims on a continuing basis, to ensure income; as he alleged that petrol reserves would run out. Maintaining his viewpoint, he stated "that Christian religious tourism in the Vatican is one of the main sources of income in Italian economy, and that Israel sold empty bottles to the Jews in America, under the claim that such bottles were full of holy air from Al Quds". He also pointed out that among the benefits this will bring about is that it will involve "Engrave knowledge about Islam the minds of Muslim children, etc.".

Due to what reviving religious monuments leads to with regard to threats to the `Aqidah (creed), I wanted to clarify the truth and corroborate the writings of scholars on this issue, cooperate with those scholars in righteousness and Taqwa (fearing Allah as He should be feared), advise people for the sake of Allah, expose suspicious points, and illustrate supporting evidence. Hence, I would like to say that,

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Taking care of monuments in the way mentioned above would lead to Shirk (associating others in worship with Allah; may He be Exalted). This is because people's souls are weak and are bred to cling to that which it deems is be of benefit to them. Besides, there are many types of Shirk, which are imperceptible for most people. Hence, those who stop at these monuments - whether they are real or fake monuments - will realize that ignorant people wipe themselves with the dirt of these places, and with the trees and stones therein. Those ignorant people also pray there and invoke those to whom the sites are attributed, thinking that this is a means of getting closer to Allah (Exalted be He), attaining Shafa`ah (intercession), and having theirs distresses relieved. Such an ignorance-based approach is maintained by misleading callers whose souls are impregnated with idolatry, and who exploit these monuments to misguide people and encourage them to visit these monuments in order to acquire some financial gains. Unfortunately, there is no one at these monuments to inform people that they are meant only for people to derive an example. Rather, the opposite usually takes place. This is evident to the wise people in some countries that are afflicted with the obsessive attachment to shrines, where people are accustomed to worshipping them besides Allah, and circumambulating them in the same way Muslims circumambulate the Ka`bah, on the pretext that people

entombed therein are Awliya' (pious people). So, what would they do if they told that such monuments are attributed to the Messenger of Allah (peace be upon him), knowing that Satan unremittingly seizes the most suitable times to mislead people, and thus Allah (Exalted be He) says about it:﴿ [Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all, ﴾﴿ "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)." ﴾He (Exalted be He) also says about Satan, the Enemy of Allah:﴿ (Iblîs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. ﴾﴿ "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." ﴾In addition, it set Adam astray and caused him to be driven out of Jannah (Paradise), although Allah (Exalted be He) had warned Adam against Satan, and showed him that Satan was his enemy, as

Allah (Exalted be He) says in Surat (chapter) Ta-ha:﴿ Thus did Adam disobey his Lord, so he went astray. ﴾﴿ Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. ﴾

Another example is the story of the Children of Israel with Al-Samiry when he molded for them, out of their possessions, a calf to worship other than Allah. Then, Satan made this act fair-seeming to t them, although it was clearly Batil (false). It has been authentically reported in Jami` (Hadith Compilation of) Al-Tirmidhy and others through a Sahih (an authentic) chain of narrators from Abu Waqid Al-laythi (may Allah be pleased with him) that he said:﴿ We went out with the Messenger of Allah (peace be upon him) to Hunayn, while we had just recently left Kufr (disbelief). The Mushriks (pl. one who associates others with Allah in worship) had a lote-tree which they would frequent and to hang their swords upon it. They called it 'Dhat Anwat (possessor of medals of honor)'. When we passed by a lote-tree, we asked, "O Messenger of Allah, would you make for us a Dhat Anwat just like their Dhat Anwat?" Allah's Messenger (peace be upon him) said, "Allahu Akbar (Allah is the Most Great)! This way that you have mentioned - by the One (Allah) in Whose Hand my soul is - is ineed just like what the Children of Israel asked Musa, 'make for us a god like their gods'. Certainly you will follow the ways of those who went before you. ﴾Thus, he likened their saying, 'make for us another Dhat Anwat, just like their Dhat Anwat' to that of the Children of Israel. 'make for us a god just like their gods'. This indicates that it is meanings and purposes, and not sheer words, that count. And due to the gravity of the crime of Shirk and its threats in ruining one's work, we find Al-Khalil - Allah's Close Fellow; Prophet Ibrahim (Abraham, peace be upon him) - invoke Allah to safeguard him and his children against Shirk. Allah (Exalted be He) says:﴿ And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. ﴾﴿ O my Lord! They have indeed led astray many among mankind. ﴾If the prophets and messengers - being the best of creations, the most knowledgeable among them about Allah, and the most and are most fearful of Him - were afraid of this, then others are more likely to fall into this trap. Hence, they should be warned of it, and all the means leading to it should be blocked.

No matter how much care the followers of the truth take of precautions or reservations, it will not protect the ignorant people from the corruptions entailing sanctifying monuments. This is because people differ in terms of their understanding,

vulnerability and their search for the truth to a great extent, and therefore the people of Nuh (peace be upon him) worshipped Wadd, Suwa`, Yaghuth, Ya`uq and Nasra (these are the names of their idols), although the original purpose of hewing them out was to remind people of the good deeds of those individuals and thus encourage them to emulate these persons, not the idolize or worship them besides Allah. However, Satan misguided those who came after those people who carved such sculptures, and led them to worship the idols instead of Allah. This was the reason of Shirk among Banu Adam (the Children of Adam), as was reported by Al-Bukhari (may Allah be Merciful with him), in his Sahih (authentic book of Hadith).

It was narrated by Ibn `Abbas (may Allah be pleased with them both) in the Tafsir (explanation) of Allah's (Exalted be He) saying:﴿ "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols). ﴾said that these are names of righteous men from the people of Nuh. He added that when they perished, Satan inspired their people to set statues in the seats where those righteous men used to sit, and to name the statues after the names of those people. Sure enough, they did it. Then, the were worshipped only after those who had made them perished and knowledge was discarded.

As for examples from the practices of the Jews and Christians, Allah (Glorified and Exalted be He) ordered us to guard against their ways, because it is the path to aberration and loss. Besides, it is impermissible to imitate them in their ways since they contradict our Islamic Shari`ah. They were also known for their misguidance, following their own whims, distortion of what was revealed to them through their prophets. Due to these reasons and others, we are forbidden to imitate them or to copy their ways. For, the corruption which would entail taking care of and restoring and reviving monuments are inescapable, and none other than Allah (Exalted be He) can know the extent and types of their evil consequences. Therefore it is Wajib (obligatory) to prevent the revival of monuments in order to avoid that which could lead to further corruption. It is known that the Companions of the Prophet (peace be upon him); may Allah be pleased with them, were the most knowledgeable people regarding the Religion of Allah, the most loved by the Messenger of Allah (peace be upon him), and the best to give advice to the Slaves of Allah. However, they did not revive or sanctify these monuments, or even advise others to revive them.

Rather, when `Umar (may Allah be pleased with him) saw some people travel to the tree by which the Companions pledged allegiance to the Prophet (peace be upon him), he ordered

that it be rooted out lest people could idolize it and thus stoop to worshipping it besides Allah. Thereupon, the Muslims thanked him for doing so and considered this as one of his commendable acts (may Allah be pleased with him).

Moreover, if reviving these monuments or visiting them were a lawful act, then the Prophet (peace be upon him) would have done so in Makkah and after the Hijrah (Prophet's migration to Madinah) or ordered people to do so, or his Companions would have either done so themselves or recommended others to do it, knowing that it has been previously mentioned that they were the most knowledgeable among people of the Shari`ah of Allah, the most loved by the Messenger of Allah (peace be upon him), and the best to give advice to the Servants of Allah. It has not been proven that he (peace be upon him) or his Companions visited the cave of Hira' when they were in Makkah, or in the cave of Thawr. They did not even do so during the `Umrah (lesser pilgrimage), the Year of Conquest, or the Farewell Pilgrimage. Besides, they did not make their way to the place of the two tents of Um Ma`bad, or the place of the tree of the pledge. Therefore, it became known that visiting the places, and paving the roads which lead to it is an innovated concept, which has no basis in the Shari`ah of Allah, and is among the gravest things that lead to major Shirk (associating others with Allah in His worship). And since establishing buildings on graves and using them as Masjids (mosques) is one of the gravest things that lead to Shirk, the Prophet (peace be upon him) forbade it, and he cursed the Jews and Christians for making the graves of their prophets Masjids, informing us that anyone who does so is the most evil of creations.

It was authentically reported in Sahih Muslim (may Allah be merciful with him) from Jundub ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said,❨ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do that. ❩Besides, inSahih Muslim too, it was narrated from Jabir ibn `Abdullah (may Allah be pleased with him) that he said:❨ The Messenger of Allah (peace be upon him) forbade the plastering of the graves, sitting on them, and building on them. ❩ Al-Tirmidhy added the following through an authentic chain of narrators,❨ and inscribing on them. ❩The Hadiths carrying a similar meanings are plenty.

In addition, the perfect Islamic Shari`ah has indicated the obligation of blocking all verbal and practical means leading to shirk, and scholars corroborated this with countless proofs. Of those proofs, scholar Ibn Al-Qayyim (may Allah be merciful with him) - in his book [I`lam Al-Muwaqi`in] - mentioned ninety nine, all of which prove the obligation of blocking all the means leading to Shirk or to sins. Such proofs include Allah's (Exalted be He) saying:

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❨ And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. ❩and the saying of the Prophet (peace be upon him):❨ No prayer is to be offered after the morning prayer until the sun rises, and no prayer is to be offered after `Asr until the sun sets. ❩This is meant to block the means leading to worship of the sun instead of Allah.

It is also meant to prevent imitation of those who do such acts. Another mentioned proof is that the Prophet (peace be upon him) forbade the building of Masjids on top of grave yards, and cursed those who do so. He also forbade the plastering of the graves, honoring them, and taking them as Masjids. Moreover, he forbade facing it in prayer or offering prayer there. Likewise, he ordered the leveling of them (to ground), and forbade that people light lamps on them or travel to them, so that this would not be a pretext to taking them as idols or associating them with Allah in worship. Indeed, this is deemed forbidden for all people, those who idolize them and those who do not mean to do so, in order to block the means leading evil.

What is Wajib (obligation) upon the Muslim scholars and governors is to follow in the footsteps of the Prophet (peace be upon him) and of his Companions (may Allah be pleased with them) in this and in other matters. They are also obliged to forbid whatever the Messenger of Allah (peace be upon him) forbade, and to prevent anything which could lead to Shirk, mischief, sin or idolization of the prophets and the Awliya' (pious people) in order to protect Tawhid (Monotheism) and block the means leading to Shirk. We ask Allah to mend the affairs of Muslims and grant them comprehension of the religion, and to grant success to Muslim scholars and governors to that which will involves their improvement and salvation in this world and the Hereafter. We also ask Allah to guide the Muslim to act upon the Shari`ah of Allah in all affairs, and to set all Muslims on His Straight Path, for He is Able to do all that. May the Peace and Blessings of Allah be upon His Servant, His Messenger and our Prophet Muhammad, and his family and companions and those who uprightly follow his guidance until the Day of Judgment.

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The Conference of the Islamic Summit and Causes of Victory

All praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, his Companions and those who followed his guidance.

To proceed:

Whoever ponders on the Glorious Qur'an revealed by Allah to explain everything, a means of guidance, mercy and glad tidings for Muslims - will find a manifest revelation in the factors of victory, the means of empowerment on earth, and the annihilation of enemies, regardless of how strong they are. He will also find that those means and factors are all related to two basic factors which are:

true faith in Allah (Exalted be He) and His Messenger (peace be upon him) and sincere Jihad (fighting) in the Cause of Allah. It is well-known that the Shar`y Iman (faith), with which Allah has associated victory and good reward, includes devotion to Allah (Exalted be He) in every act, following His ordinances, and abstinence from His prohibitions. Moreover, Iman includes obligatory application of Shari`ah (Islamic law) as the judgment of all matters in the society, enjoining virtues, forbidding vices and referring all disputes among people to the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). In addition, it includes the obligatory preparation of every possible means of power to defend religion and land and to fight those who deviate from Al-Haqq (the Truth) until they return to it.

The second factor is the true Jihad and it is also one of the obligatory acts of Iman. Indeed, Allah (Exalted be He) has drawn our attention to and made a special mention of it in many places in His Book. Similarly, the Messenger of Allah (peace be upon him) enjoined Jihad on the Ummah (nation based on one creed) and exhorted to it because of its great importance

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and the dire need for it. Most people can not be deterred from their falsehood by mere menace and threat. There should be a deterrent ruling to make them abide by Al-Haqq and prevent them from falsehood. Whenever any Ummah or country possesses these two basic factors: Believing in Allah (Exalted be He) and His Messenger (peace be upon him) and Jihad in the Cause of Allah, they will be victorious and Allah will empower them on the earth and grant them succession. This is really Allah's Promise that can never be broken and Allah's Way (of conducting affairs) that can never be changed. The early generations of this Ummah had honor, empowerment, and victory over enemies, proving the evidence mentioned in the Glorious Qur'an and the Sunnah of the honest Messenger (peace be upon him). Whoever has minor knowledge about the Islamic history, will be certain of the truthfulness of what we mentioned above and will know that it is an accomplished fact that should not be ignored. The only reason is what we have previously mentioned about the sincerity of the first generation in their belief in Allah, His Messenger, and in fighting in the Cause of Allah by words, actions and belief.

Dear Muslim brothers and sisters, here are some Ayahs (Qur'anic verses) and Hadiths confirming what was mentioned in order that you can be fully aware and well-informed. Thus, you could call to the Path of your Lord and draw the attention of your fellow Muslim to the means of achieving victory and beware of the causes of defeat.﴾ If Allah guides even one man through you that is better for you than possessing the most valuable of the camels. ﴿This Hadith is authentically narrated from the Messenger of Allah (peace be upon him). Allah (Glorified and Exalted be He) says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿Mufassirs (exegetes of the Qur'an) unanimously agreed that supporting Allah (Glorified be He) is to support His religion by acting according to its teachings, calling to it and fighting those who oppose it. This meaning is comprised in the other Ayah from Surah Al-Hajj in which Allah (Glorified be He) says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ﴿Allah (Exalted be He) says:﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿

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There is no doubt that a true Mu'min (believer) is the one who abides by the ordinances of Allah, believes in His tidings, abstains from His prohibitions, and takes His law as a judge. Allah (Glorified be He) says:﴾ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ﴿

Allah (Glorified be He) says in manifestation of the attributes of the believers and pious people:﴾ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his

wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious - See V.2:2). ﴾

O my brothers and sisters! Ponder over these good attributes and noble manners then get accustomed to them. You will be one of the true believers and successful pious people. There is no doubt that it is the duty of everyone who belongs to Islam whether he is a king, a leader, an Emir or the like to reproach himself and strive hard to acquire such noble manners and act according to them. Moreover, he should obligate those under his authority to abide by these manners and deeds which Allah (Exalted be He) has enjoined on Muslims. He should be sincere in doing this, seek the help of Allah, and employ pious people who can help him perform the ordinances of Allah (Exalted be He) and His Messenger (peace be upon him) as much as possible, support them as much as possible, and cooperate with other kings, leaders, and masters in this great matter which provides them with honor, victory and empowerment on the earth. Allah (Glorified be He) says:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾

Commanding His servants to prepare power, Allah (Glorified be He) in Surah Al-Anfal says:﴿ And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly. ﴾He (Allah) commanded them to be cautious of the enemies and their plots, so He (Exalted be He) says in Surah An-Nisa':﴿ O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. ﴾Allah (Glorified be He) says to His Prophet (peace be upon him):﴿ When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers. ﴾

O brothers and sisters! Consider carefully this great teaching and eloquent instruction from the Creator of the earth and the Heavens, Who is all-knowing of the secrets and hidden matters and in Whose Hands lies the relief of our hearts and in Whose Hands lies the complication of matters and their relief, you will know that Islam pays much attention to causes, exhorts people to consider them, and warns them about neglecting or ignoring them. You will know that it is not permissible for a Muslim not to

pursue worldly causes or even neglect them. At the same time, it is not permissible for a Muslim to trust them, for he should rely on Allah Alone, believing that He (Glorified be He) is the Provider of victory. Indeed, this is the true essence of legal Tawakkul (putting one's trust in Allah) which is to believe that every matter has a cause or a means in order to be materialized, be concerned with them, rely on Allah, and put our trust in Him. Allah has emphasized this meaning in many Ayahs; such as Allah's saying (Exalted be He):﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. ﴾He mentioned Taqwa (fearing Allah as He should be feared) first which is the greatest means whose essence is to obey Allah (Exalted be He) and His Messenger (peace be upon him) in everything concerning the belief in sensuous, spiritual, political and military causes. Afterwards, He mentioned Tawakkul, as Allah says (Exalted be He):﴿ And whosoever puts his trust in Allâh, then He will suffice him. ﴾Moreover, Allah (Exalted be He) says:﴿ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴾﴿ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴾

Allah (Glorified be He) mentions the sincere Jihad in several Ayahs along with its consequences including victory in this world and happiness in the Hereafter. He also clarifies the attributes of true Mujahids (those striving in the Cause of Allah) to be distinguished from others. Allah says (Exalted be He):﴿ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴾And He (Exalted be He) says:﴿ O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. ﴾﴿ And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾﴿ And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do. ﴾

Think about these great attributes of the true Mujahids and you will know the condition which Muslims have reached these days and the condition of the past Mujahids. Moreover, you will know the reason behind their success and the failure of those who came after them. There is no means to achieve victory in this world and happiness in the Hereafter but through acquiring the manners which Allah (Exalted be He) ordained, called to them and associated victory with them. Allah (Glorified be He) has manifested such manners in His Plain Book in the Ayahs mentioned above and others. Allah says (Exalted be He):﴿ O you who believe! Shall I guide you to

a trade that will save you from a painful torment? ❳❲ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ❳❲ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ʽAdn (Eden) Paradise; that is indeed the great success. ❳❲ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ❳

In these Ayahs, Allah (Exalted be He) has collected the means of victory and traced it back to two basic factors which are: Belief in Allah and His Messenger and Jihad in His Cause. Consequently, this will lead to forgiveness of sins, attaining Paradise in the Hereafter, victory in this world, and imminent conquest. Allah (Glorified be He) mentioned that Muslims like victory and conquest by nature, therefore, He says:❲ And also (He will give you) another (blessing) which you love, —help from Allâh (against your enemies) and a near victory. ❳

So if our kings and leaders, in this conference, entertain a sincere interest in imminent victory, conquest and happiness in this world and in the Hereafter, then indeed, Allah (Exalted be He) has shown them the right path and clarified the factors and means that lead to this. They only have to repent to Allah (Exalted be He) sincerely from their previous negligence and slackness in fulfilling the due rights of Allah

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and His Servants, take a sincere oath to believe in Allah (Exalted be He) and His Messenger (peace be upon him), apply the Shari`ah, hold fast to the Rope of Allah and fight the enemies as one hand with every power Allah has granted them. Moreover, they should abandon the principles which oppose the Law of Allah and the essence of His religion, rely on Allah (Exalted be He) and no one else from the eastern or western camp, believe that every matter has a means to be materialized and prepare every possible power by all permissible means of Shari`ah. They should also be independent, impartial to all the non-Muslim blocs from the east and the west, and be distinguished by believing in Allah and His Messenger, adhering to His religion and holding fast to His Shari`ah.Regarding weapons and different types of equipment, it is permissible to possess them by every possible way and every possible means in conformity with Purified Shari`ah (Law).

We ask Allah, by His beautiful Names and lofty Attributes, to bless this conference, make it beneficial to His Servants, make it a means of reuniting Muslims, and reconcile their leaders. May Allah grant success to those who participate in this conference in every act which pleases Him, honors His religion, disgraces His enemies, returns the stolen rights back to their owners and abstains from the principles and manners that oppose Islam. Indeed, Allah is the Owner of everything and have power over everything. May peace and blessings be upon His Servant and His Messenger, our Prophet Muhammad, his family, his Companions and those who followed him righteously.

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The status of women in life

This is an answer to a question received from Al-Jeel Magazine in Riyad regarding the status of women in Islam .

All praise be to Allah, Alone. May peace and blessings be upon the most honorable Messenger and upon his family, his Companions and their followers until the Day of Judgment.

Women enjoy a remarkably lofty status in Islam. They greatly influence the life of every individual Muslim, as they represent the first school in building any good society; especially when they are guided by the principles of the Book of Allah i.e. the Glorious Qur'an, and the Sunnah (whatever is reported from the Prophet) of the Prophet (peace be upon him). Adherence to the principles of the Qur'an and Sunnah protects Muslims from all forms of deviation. The corruption of nations results from their negligence of the Manhaj (methodology) of Allah (Glorified and Exalted be He) and the teachings of the Prophets (peace be upon them). The Prophet (peace be upon him) stated:﴾ I have left two matters with you. As long as you hold to them, you will not go astray. They are the Book of Allah and my Sunnah. ﴿.

Many Ayahs (Qur'anic verses) of the Glorious Qur'an refer to the noble status of women; be they mothers, wives, sisters, or daughters. These Ayahs also define their rights as well as their obligations. The Purified Sunnah demonstrates these rights and obligations in detail.

The significance of women is accentuated by the nature of the burdens that they patiently endure, which at times, exceeds men's ability to withstand. That is why one of the most important duties towards one's mother is to thank, be dutiful to,

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and befriend her. In Islam, obeying mothers takes precedence over that owed to fathers. Allah (Exalted be He) states:﴾ And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. ﴿He (Exalted be He) states:﴾ And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months ﴿A man came to the Prophet (peace upon him) and said:﴾ O Messenger of Allah, who is most worthy of my kind care among all people? The Prophet said: Your mother. Again, he asked: Then, who is next? The Prophet said: Your mother. He then asked: Then, who is next? The Prophet also said: Your mother. He again asked: Then who? Thereupon, the Prophet (peace be upon him) said: Your father. ﴿According to this Hadith, mothers should be regarded threefold above what fathers are due.

The status of the wife and her affect on the serenity and stability of the entire family is clearly illustrated in this Glorious Ayah where Allah (Exalted be He) says:﴾ And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. ﴿ Al-Hafizh ibn Kathir (may Allah be merciful with him) said in the explanation of Allah's (Exalted be He) words "affection and mercy", affection means love while mercy means clemency. So, a man marries a woman due to these two passions in mind. He shows her love and clemency, as she bears him children.

Khadijah's (may Allah be pleased with her) unparalleled loyalty was the most important element in assuring the Prophet (peace be upon him) when Jibril (Gabriel, peace be upon him) first time came to him with the revelation of the Glorious Qur'an in the cave of Hira'. Upon returning home trembling, the Prophet (peace be upon him) cried:﴾ Wrap me up, wrap me up; I fear for myself! Khadijah replied: Rest assured, for I swear by Allah that He will never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burdens, you help the destitute, you entertain guests, and you assist others in seeking their rights. ﴿

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We also cannot forget the influence of `Aishah (may Allah be pleased with her) who conveyed the Hadith to some senior Sahabah (Companions of the Prophet) and many female Sahabah (Companions of the Prophet) learned numerous female-related rulings from her. In recent history, during the time of Imam Muhammad ibn Su`ud (may Allah be merciful with him), his wife advised him to accept the Da`wah (calling) of Imam Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him). When the Imam presented his Da`wah to him, her advice was of unlimited value in their mutual agreement to revive the Da`wah (calling to Islam) and promote it. Thanks to Allah, and then their efforts, today we can palpably notice the great influence of their work in the `Aqidah (creed) of the people of the Arabian Peninsula.

Undoubtedly, my mother was my greatest blessing ever. She encouraged me to advance in my studies and supported me, may Allah multiply her reward and recompense her with the best.

Houses where affection, love, clemency, and Islamic upbringing prevail will undoubtedly affect on male members (According Allah's decree) to prove successful in all pursuits and field including academic,

commercial or agricultural fields and other activities. I supplicate Allah to grant us all success in what pleases Him. May Allah's Peace and Blessings be upon His Messenger, his family and Companions!

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The Ruling on female driving of cars

All praise be to Allah, Alone. May peace and blessings be upon the Messenger of Allah!

There has been a lot of discussion in the Jazirah Magazine regarding female driving of cars. Evils and temptations of this measure is well known to everyone including those who call for it. For example, this entails unlawful Khulwah (being alone with a member of the opposite sex), unveiling the face, careless and free intermixing (of men and women), and committing adultery which is the main reason for the prohibition of these practices. Allah's Sacred Shari'ah (Law) forbids all mans leading to unlawful actions and makes them Haram (prohibited) in themselves. Allah (Glorified and Exalted be He) commanded the wives of the Prophet and all believing women to remain in their homes and to wear their Hijab (veil) if they must go out for some need. He also commands women not to display their beauty to anyone other than their Mahram (husband or unmarriageable relative), as it will inevitably lead to licentiousness that can devastate the entire community, Allah (Exalted be He) states:﴿ And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. ﴾

Allah (Exalted be He) also says:﴿ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. ﴾Allah (Exalted be He) also says:﴿ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful. ﴾

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The Prophet (peace be upon him) also says:﴿ No man sits alone with a woman except that Satan is the third party. ﴾Allah's Sacred Shari`ah (Law) prohibits all things that lead to vice. Similarly, Allah prohibited Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) and decreed severe punishment for those who spread it in order to protect the Muslim community from this evil.

Allowing women to drive contributes to the downfall of a society. This is well known; however, ignorance of legal rulings and the disastrous consequences of vice results in harmful lenience, as does the negligence of the advocates of licentiousness who enjoy looking at Ajnabiyyat (woman lawful for the man to marry). This leads to scandals and indifference to impending evils. He (Exalted be He) says﴿ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴾Allah (Exalted be He) also says:﴿ and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. ﴾﴿ He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. ﴾

The Prophet (peace be upon him) stated:﴿ I have not left any affliction more harmful to men than women. ﴾It is also reported that Hudhayfah Ibn Al-Yaman (may Allah be pleased with him) said:﴿ The people used to ask Allah's Messenger about good, but I used to

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ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there by any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there by any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state." ﴾(Agreed upon by Al-Bukhari and Muslim).

I call upon every Muslim to fear Allah and be upright in their words and deeds. Muslims must also beware of these Fitan (temptations) and their advocates. I also urge everyone to refrain from what brings the wrath of Allah (Glorified and Exalted be He) or leads to it. I ask all Muslims to be greatly aware of the advocates of these Fitan against whom the Prophet (peace be upon him) warns in his Hadith. May Allah protect us all from the evils of these Fitan, and their advocates and supporters. May He (Glorified and Exalted be He) preserve Islam for this Ummah (nation based on one creed) and protect it from the evil mongers. I also supplicate Allah to guide our journalists and all Muslims to what pleases Him (Glorified and Exalted be He) and leads to our welfare in this life and salvation in the Hereafter. He is the Waliy (Protector, Supporter, and Helper) and the most Able to do this.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

The importance of veil

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother, may Allah grant you success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I have received your letter which reads:

I would like Your Eminence to answer me concerning the importance of a woman covering her face. Is it Wajib (obligatory)? If so, what is the evidence? It is propagated that women used to cover their faces in the Arabian Peninsula during the Turkish era, and this was strictly practiced ever since, to the extent that people considered it to be obligatory on women. I have read also that women, at the time of the Prophet (peace be upon him) and the Rightly-Guided Caliphs, used to participate in many kinds of work and fight in war along with men. Is this true or am I mistaken? I am looking forward to your answer to know the truth.

A: At the beginning of Islam, Hijab (veil) was not prescribed for women and women would display their faces and hands in front of men. Then Allah (Glorified be He) prescribed it and made it obligatory on women to keep and protect them from the gaze of a non-Mahram man (not a spouse or an unmarriageable relative) and thus, blocked the way to Fitnah (temptation). This was after the revelation of the Ayah (Qur'anic verse) of Hijab

in Surah (Qur'anic chapter) Al-Ahzab:﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿**This Ayah, despite being mentioned in respect of the wives of the Prophet (peace be upon him), addresses them and all women, based on the generality of the `Illah (effective cause).**

In the same Surah, Allah (Glorified and Exalted be He) says:﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. ﴿**This Ayah addresses them (wives of the Prophet) and all women according to Ijma` (consensus of scholars). Similarly, Allah (Exalted be He) says inSurah Al-Ahzab:**﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿**In this respect, Allah (Glorified and Exalted be He) reveals two other Ayahs inSurah Al-Nur:**﴾ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. ﴿﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers ﴿**Adornment here refers to beauty and charms, which are clear in the face. His Saying "except only that which is apparent," refers to dresses, according to the more sound of the two opinions of Muslim scholars and as held by the respectable Sahaby (Companion of the Prophet)** `Abdullah ibn Mas`ud **(may Allah be pleased with him) concerning Allah's (Exalted be He) Saying:**﴾ And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower. ﴿

This Ayah is evidence that women should cover their faces and bodies in the presence of non-Mahrams, as Allah (Glorified be He) states that there is no sin on women of post-menstrual age, who have no desire for marriage, if they discard their (outer) clothing. This is so provided that they do not show their adornment, which indicates that young women should wear Hijab and there is a sin on them if they discard it.

Thus, old women who show their adornments should wear Hijab, for they may cause Fitnah. Allah (Glorified be He) states at the end of the Ayah that it is better for old women not to discard their outer clothing, for in this way Fitnah is unlikely. It is authentically reported on the authority of `Aishah **and her sister** Asma' **(may Allah be pleased with them) that women should cover their faces in the presence of non-Mahrams, even in the state of Ihram (ritual state for Hajj and `Umrah). It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that** `Aishah **(may Allah be pleased with her) narrated what stands as evidence that women used to uncover their faces at the beginning of Islam and then this was abrogated by the Ayah of Hijab.**

Accordingly, women's Hijab goes back to the time of the Prophet (peace be upon him) and is ordained by Allah (Exalted be He), not by the Turks. It is true that women took part along with men in many kinds of work at the time of the Prophet (peace be upon him) like treating the wounded and providing them with water during Jihad (fighting/striving in the Cause of Allah) but they were wearing Hijab, dress modestly and keep away from the causes of suspicion. It is narrated(that Um Sulaym (may Allah be pleased with her) said: We used to go to battles with the Prophet (peace be upon him) to provide water to the wounded, carry water and treat the sick.)**This is what they used to do, unlike the women of today, in many so-called Islamic countries, who intermix with men in various fields of work while being Mutabarrijah (a woman who dresses immodestly in violation of the Islamic dress code); a matter that led to the spread of vice, the disintegration of the family and the corruption of society.**

There is neither might nor power except with Allah. May Allah guide us to His Straight Path! We ask Allah to grant us and all Muslims beneficial knowledge and help us to act upon it. He is the Best One sought for help.

As-salamu `alaykum warahmatullah wabarakatuh

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Warning against bribery

From `Abdul-`Aziz ibn `Abdullah ibn Baz to any Muslim who may see or hear this. May Allah guide me and you to His Right Path, and protect me and you from the punishment of Hellfire! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Islam strictly prohibits bribery, i.e., paying money to have one's interests fulfilled by an official whose responsibility it is to do so without payment. It is even more reprehensible if the aim behind paying this money is to render unlawful what is lawful, or vice versa, or to wrong any person.

Ibn `Abdin (may Allah be merciful with him) wrote in his book Hashiyat: "Bribery is what a person gives to a ruler or any other person to judge in their favor, or to compel him to do what they want." It is clear from this definition that bribery is broader than being money or an interest that one could offer or afford. What is meant by the ruler is a judge or any other official, i.e., all those who can serve an interest to the briber; whether they are rulers, governmental employees or those achieving special tasks such as commission agents, companies, real estate owners, etc. Judging in favor of the briber and inducing the bribed person to do what the briber wants is to fulfill the desire and purpose of the briber, whether right or wrong.

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O dear brothers in Islam, bribery is one of the major sins that Allah prohibits for His Servants, thus His Messenger (peace be upon him) cursed those who practice it. It is obligatory for Muslims to refrain from bribery, beware of it, and warn people against it, because it involves great evil, grave sin, and bad consequences. It is an act of sin and transgression that Allah (Glorified and Exalted be He) forbids us to cooperate in. Allah (Glorified be He) states:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴾

Forbidding the unjust devouring of people's property, Allah (Glorified and Exalted be He) states:﴿ O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. ﴾He (Glorified be He) also says:﴿ And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. ﴾Bribery is the severest form of unjust devouring of wealth, because it means paying money to others to make them evade what is right.

The prohibition applies to the three pillars of bribery, i.e., the briber, bribed person, and the mediator between them.﴿ It was reported that the Prophet (peace be upon him) said, "Allah has cursed the briber, the bribed person, and the mediator between them. ﴾(Related by Ahmad and Al-Tabarany on the authority of Thawban (may Allah be pleased with him))

Being cursed by Allah means being cast out and expelled from His Mercy. We seek refuge in Allah from this. One incurs this by committing a grave sin. Bribery is also a kind of Suht (ill-gotten earnings) forbidden by both the Qur'an and Sunnah (whatever is reported from the Prophet). Denouncing the Jews for illegally devouring Suht, Allah (Glorified be He) states:﴿ (They like to) listen to falsehood, to devour anything forbidden. ﴾He (Exalted be He) also says:

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﴿ And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Ribâ (usury)]. Evil indeed is that which they have been doing. ﴾﴿ Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing. ﴾

Allah (Exalted be He) says:﴿ For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allâh's Way; ﴾﴿ And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). ﴾

There are many Hadith that warn against this forbidden matter and indicate the evil consequences of those who commit it.

Itwas reported by Ibn Jarir on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said:﴿ For every flesh that is grown from Suht, the Fire is the most entitled to it. It was said: What is Suht? He (the Prophet) said: Bribery in ruling. ﴾

It was reported by Imam Ahmad that `Amr ibn Al-`As (may Allah be pleased with him) said: I heard the Messenger of Allah (peace be upon him) saying:﴿ If Riba (usury/interest) emerges among any people, they will suffer a bad harvest, and if bribery emerges among any people, they will suffer intense terror. ﴾It was related by Al-Tabarany that Ibn Mas`ud (may Allah be pleased with him) said, "Suht is bribery according to Din (religion of Islam)." Abu

Muhammad Muwaffaq Al-Din Ibn Qudamah (may Allah be merciful with him) said in Al-Mughny: Al-Hasan and Sa`id ibn Jubayr said regarding the Tafsir (exegesis of the meanings of the Qur'an) of Allah's Statement:❨ to devour anything forbidden. ❩that this refers to bribery. He also stated: When a judge accepts bribery, it is tantamount to Kufr (disbelief). This is because he is willing to judge by other than what Allah has revealed:❨ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ❩

It was related by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said:❨ Allah is good and accepts only what is good. Indeed, Allah commands the believers with what He commands the Messengers and He (may He be Exalted)

says:❨ O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. ❩and:❨ O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with ❩Then he (peace be upon him) mentioned a man who has travelled on a long journey and is dishevelled and covered with dust; he stretches forth his hands to the heaven, (saying) "O Lord, O Lord", but his food is Haram (prohibited), his drink is Haram, his cloth is Haram, and all his nourishment is Haram, so how can his Du`a' (supplication) be accepted? ❩

O Muslims, fear Allah and beware of His Wrath and avoid what causes His Anger. Allah (Glorified and Exalted be He) becomes jealous when what He has made inviolable is violated. It was reported in a Sahih (authentic) Hadith:❨ There is none who has more jealousy than Allah. ❩Guard yourselves and your families against unlawful earnings and food to save yourselves and your families from the Fire, which Allah has made most entitled to every flesh that is nourished by Suht. Unlawful food also prevents Du`a' from being accepted, based on the previously mentioned Hadith reported on the authority of Abu Hurayrah as recorded in Sahih Book of Hadith of Muslim and based onwhat was related by Al-Tabarany on the authority of Ibn `Abbas (may Allah be pleased with them both) who said:❨ I recited in the presence of Allah's Messenger (peace be upon him) the following Ayah (Qur'anic verse):❨ O mankind! Eat of that which is lawful and good on the earth ❩Thereupon, Sa`d ibn Abu Waqqas stood up to say, "O Messenger of Allah! Make Du`a' to Allah so that my Du`a' will always be answered." So the Prophet (peace be upon him) said, "O Sa`d! Get your food from lawful means and your Du`a' will always be answered. By the One in Whose Hand is the life of Muhammad, a servant would put an unlawful morsel in his stomach, and his actions will not be accepted for forty days. Whenever a person develops a pot belly from Suht, the Fire is more befitting for it." ❩

This was recorded by Al-Hafizh Ibn Rajab (may Allah be merciful with him) in the book of Jami` Al-`Ulum wal-Hikam from the narration of Al-Tabarany (may Allah be merciful with him). This indicates that seeking unlawful earnings prevents one's Du`a' from being accepted and blocks it from being raised to Allah. What a great misfortune and loss this is. We seek refuge in Allah from this.

Allah calls you to protect yourselves and your families against the Fire so as to be safe from the Wrath of Allah and His Severe Punishment,

when He (Glorified and Exalted be He) says:❨ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ❩O Muslims, respond to the call of your Lord, obey His Command, avoid what He prohibited, and beware of what causes His Wrath so as to gain prosperity in both this life and the Hereafter. Allah (Exalted be He) says:❨ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. ❩❨ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment. ❩

We supplicate to Allah to make us and you of those who listen to His Word and follow the best of it, those who help each other to righteousness and piety, and those who abide by the Glorious Book of Allah and the Sunnah of His Messenger (peace be upon him). May Allah protect us and you from the evils within ourselves and our misdeeds, give victory to His Din, make His Word uppermost, and guide our rulers to all that benefits people and countries. It is only He Who is Capable of doing so.

As-salamu `alaykum warahmatullah wabarakatuh

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Ruling on Letting the Beard Grow

Praise be to Allah Alone. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

Some Muslim brothers asked me the following questions:

1- Is letting the beard grow obligatory or merely permissible?

2- Is it a sin or just misconduct to shave one's beard?

3- Is it permissible to shave off the beard and let mustache grow?

Following are the answers of these questions: It is authenticallyreported by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadithon the authority of Ibn `Umar (may Allah be pleased with both of them) that the Prophet (peace be upon him) said:❨ Trim the mustache and let the beard grow and be contradictory to the unbelievers. ❩Moreover, it is related by Muslim in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:❨ Trim closely the moustache, and grow the beard, and thus act against the fire-worshippers. ❩

Furthermore, it was related by Al-Nasa'iy in his Sunan through an authentic chain of narrators on the authority of Zayd ibn Arqam (may Allah be pleased with him) that the Prophet (peace be upon him) said:❨ “Whoever does not trim his moustache is not one of us.” ❩The great and well-known Hadith scholar Abu Muhammad ibn Hazm said: "Scholars are unanimously in agreement that trimming the moustache and letting the beard grow are obligatory."

There are many other Hadiths and scholarly discussions in this regard i.e., trimming mustache and letting the beard grow long. They are too lengthy to be quoted in this brief note. The answers of the three questions are evident from the Hadiths mentioned above and the juristic agreement cited by Ibn Hazm.

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In brief, growing beards is obligatory and should not be abandoned as the Prophet (peace be upon him) ordered us to do so which indicates obligation. Allah (Glorified and Exalted be He) says:❨ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ❩

The same is equally applied to cutting and trimming mustaches. However, trimming it closely is better. Anyway, it is by no means permissible to let it grow too much. Actually, this runs counter to the Prophet's (peace be upon him) commands:❨ Trim closely the mustache ❩❨ Trim closely the moustache, and let the beard grow. ❩❨ Trim closely the moustache, and grow the beard, and thus act against the fire-worshippers. ❩❨ “Whoever does not trim his moustache is not one of us.” ❩The Prophet (peace be upon him) is authentically reported to have said all these four narrations of Hadith. The last narration said:❨ “Whoever does not trim his moustache is not one of us.” ❩This is a severe threat and strict warning, which requires a Muslim to be on his guard against doing that which Allah (Exalted be He) and His Messenger (peace be upon him) prohibited and to proceed to do that which Allah (Exalted be He) and His Messenger (peace be upon him) commanded. It is also inferred that letting the mustache grow too long is a sin and disobedience. Likewise, shaving and cutting the beard short is a sin and disobedience having the effect of decreasing and weakening one's faith. Moreover, it is likely to incur Allah's wrath and punishment.

Moreover, the above-quoted Hadiths indicate that letting mustaches grow and trimming beards fall under acting like the magi and disbelievers when it is well-known that acting like them is not permissible. To this effect, the Prophet (peace be upon him) said:❨ "Anyone who imitates a people is one of them." ❩I hope that my answer is sufficient and convincing.

May Allah grant us success! May Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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The obligation of letting the beard grow

Q: An inquirer from the Kingdom of Morocco asks: Is letting the beard grow a necessary characteristic that should be observed by a Muslim?

A: It is obligatory upon a Muslim to let the beard grow without shaving it, as a way of obeying the commandment of the master of the earlier and the later people, Prophet Muhammad ibn `Abdullah, the Messenger of the Lord of the Worlds. May Allah's Peace and Blessings be upon him!

This is because He (peace be upon him) said: (Trim closely the mustache and let the beard grow! Be distinguished from the unbelievers!) **(Agreed upon by Imams Al-Bukhari and Muslim). This Hadith was narrated on the authority of** Ibn `Umar **(may Allah be pleased with them both). Moreover, he (peace be upon him) said:** (Trim closely the mustache and grow the beard! Act against The Magi!) **Narrated by** Muslim **in his Sahih from the Hadith of** Abu Hurayrah **(may Allah be pleased with him)**

It is well known that one can only attain all good in this life and in the Hereafter through obeying and following the Messenger of Allah (peace be upon him) and that all evil lies in disobeying Allah and His Messenger and following desires and Shaytan (Satan). Allah (Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.) **and:** (Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).) (And preferred the life of this world (by following his evil desires and lusts),) (Verily, his abode will be Hell-fire;) (But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.) (Verily, Paradise will be his abode.) **Allah (may He be Praised) condemned the polytheists for following their assumptions and desires. Thus, Allah (Glorified and Exalted be He) says in Surat Al-Najm:** (They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!)

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The Prophet (peace be upon him) said: (My entire Ummah will enter Paradise except who refuses, then it was said: O' Messenger of Allah, who will refuse? He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses.") **(Narrated by** Al-Bukhari **in his book of Sahih Hadiths)**

There are many Ayahs and Hadiths on the command of obeying Allah and His Messenger and forbidding disobeying Allah and His Messenger (peace be upon him).

May Allah guide all Muslims to obey their Lord, worship Him Alone, and be devoted to Him and follow His Messenger Muhammad (peace be upon him) and hold fast to what the Prophet brought, He is All-Hearer, Ever Near.

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An important answer on the ruling on shaving beards

and whether other sins invalidate good deeds

From `Abdul Aziz ibn `Abdullah ibn Baz to you honorable brother, the editor-in-chief of Arab News newspaper, may Allah grant you success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have read the translation of what was mentioned in your newspaper (p. 7, issue of Friday, 24/2/1984) in the religious affairs section, as an answer to the following question sent to you by a brother from Jeddah.

The question was as follows: What is the ruling on shaving the beard and mustache?

Is there a specific punishment after death for those who shave their beards?

Does shaving the beard invalidate good deeds and the reward of `Ibadah (worship)?

I saw that the answer issued by the newspaper was insufficient. The correct answer is to say that growing the beard and trimming the mustache is obligated by the Prophet (peace be upon him). It was authentically reported that he (peace be upon him) said: ❨ Trim closely the mustache and let the beard grow! Be distinguished from the Mushriks i.e polytheists. ❩**(Agreed upon by Imams Al-Bukhari and Muslim).It was also related by** Muslim **in his Sahih (authentic) Book of Hadith, on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:**❨ Trim closely the mustache and let the beard grow! Be distinguished from the magi. ❩

These two Sahih Hadiths and others that have the same meaning indicate the obligation of letting the beard grow without ever cutting it and trimming the mustache. No punishment was mentioned for this case.

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However, a Muslim should obey the orders of Allah (Glorified be He) and His Messenger (peace be upon him), and avoid what they prohibit even if no particular punishment is specified.

It is permissible for the ruler to punish those who violate the commands and prohibitions through the suitable deterring punishment that he might see, provided that it is less than the punishment of Hudud (ordained punishment for violating Allah's Law) in order to deter people from committing the things prohibited by Allah (Exalted be He) and transgressing His limits.

It was authentically reported that the Rightly-Guided Caliph `Uthman ibn `Affan **(may Allah be pleased with him) said, "Allah fulfills through the rulers what might not be fulfilled through the Qur'an." Those who die in this state are left to Allah's Will, like the rest of the sins. He might forgive them if He wants; and He might punish them with what serves them right for their sins, if he wants. Those sins include shaving the beard and letting the mustache grow. Allah (Exalted be He) says:**❨ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ❩**This noble Ayah (Qur'anic verse) indicates that all sins less than Shirk (associating others with Allah in His Divinity or worship) are left to Allah's Will, which is the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), unlike that of** Khawarij (separatist group that believes committing a major sin amounts to disbelief), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) **and other similar people of Bida` (innovations in religion) who followed them. Thus, it is deduced that shaving the beard, letting the mustache grow and other sins less than Shirk do not invalidate righteous deeds or their rewards. However, they decrease and weaken one's Iman (Faith). Deeds are only invalidated through Shirk and major Kufr (disbelief), not sins. This is according to Allah's Saying (Exalted be He):**❨ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ❩**He (Glorified and Exalted be He) also says:**❨ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ❩**There are many Ayahs that stress the same meaning.**

May Allah guide everyone and grant them success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

The ruling on a soldier shaving his beard

From `Abdul `Aziz bin `Abdullah ibn Baz to the honorable brother, may Allah guide him, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter (may Allah guide you) dated 4/8/1395 A.H., and following are the questions and my answers:

First: What is the ruling on a soldier shaving his beard when commanded? What is the ruling on someone who calls the person who shaves his beard effeminate?

A: It is not permissible to shave the beard or trim it, for the Prophet (peace be upon him) said: (Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers.) **He (peace be upon him) also said:** (Trim closely the moustache, and grow the beard, and thus act against the fire-worshippers.) **Moreover, it is the duty of a Muslim to obey the Messenger of Allah (peace be upon him) in every matter. Allah (Glorified be He) says:** (O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority.)

Those in authority refer to rulers and Muslim scholars who must be obeyed unless their command contradicts Shari`ah (Islamic law). In this case, it is not obligatory to obey them. The Prophet (peace be upon him) said:** ( "No one is to be obeyed except in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).") **Furthermore, he (peace be upon him) said: (There is no submission in matters involving Allah's disobedience)

All praise be to Allah, our government does not command a soldier or anyone to shave their beard, this may be the order of some officials. They are not to be obeyed in this regard and they should be addressed politely until they understand that obeying Allah (Exalted be He) and His Messenger (peace be upon him) takes precedence over obeying anyone else.

As for preachers who claim that a Muslim who shaves his beard is effeminate, this is the opinion of some latter scholars. Effeminate refers to someone acting like women and it does not mean he is a homosexual, as some people may think. Preachers and other people should avoid using this ambiguous term and if they are to use it, they should clarify its meaning to people to avoid any misunderstanding. Moreover, preaching aims at guiding people and directing them to goodness and not to repelling and enraging them.

Q 2: What is the ruling on smoking? Is it similar to the prohibition of shaving the beard?

A: Smoking is one of the prohibited acts. It is of the evil things that Allah has prohibited, for the much harm it causes. The evidence supporting its prohibition is the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ﴾ **Allah (Glorified and Exalted be He) further describes His Prophet Muhammad (peace be upon him), by saying:** ﴿ he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods) ﴾ **Scholars explain the word "At-Tayyibat" to mean the useful and safe foods and drinks. It is known that smoking lacks this quality, for it is one of the abominable and prohibited harmful things. Smoking is even worse than shaving the beard in some aspects and lighter in some others. This is because shaving the beard is a sin that is seen publicly and the Prophet (peace be upon him) has ordered Muslims to let the beard grow and become thick and to trim and clip the moustache.**

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As for smoking, it may be hidden from people, so it is not the same as shaving the beard. Yet, it is more harmful to body and mind, and a means of wasting money. Furthermore, its harm not only affects the person who smokes, but also those who are exposed to its toxic odor.

Generally, smoking and shaving the beard are both abominable sins that affect the society as a whole and cause evil consequences. They openly oppose the Shari`ah (Islamic law), not to mention their negative effects on the economy. It should be noted that a smoker sets a bad example for his family and friends who may imitate such a sin.

Ruling on letting the beard grow

Q: Praise be to Allah, I have let my beard grow. Now, when I meet any of my family or relatives, they disapprove of my act offensively and ask me to trim it although I insist on letting it grow and become thick. Is it permissible to trim it or should I let it grow, paying no attention to others' opinions?

A: It is obligatory for you to continue letting your beard grow and become thick as an act of obeying the commands of Allah's Messenger (peace be upon him). You should pay no attention to what others say. Rather, you should not accept their opinions and remind them of Allah, explaining that their sayings are not Islamically permissible. You should inform them about the seriousness of their sin as they are calling you to disobey Allah, just as Satan does. We ask Allah to save us from that. Moreover, the Messenger (peace be upon him) says:(Trim closely the mustache and let the beard grow to be contradictory to the disbelievers.)He (peace be upon him) also says:(Trim closely the mustache, grow the beard, and thus act against the Magian)and says:(Let the beards grow long.)Hence, it is Wajib (obligatory) to let the beard grow and become thick and not to obey whoever calls for shaving or trimming it. We implore Allah to grant us safety. Indeed, this is in accordance with the Hadith, which states that by the end of time there will be malicious people calling for disobeying Allah and committing what He has prohibited. Hudhayfah (may Allah be pleased with him) reported in a Hadith agreed upon by Al-Bukhari and Muslim that when the Messenger (peace be upon him) was asked about the evil that will befall people after his death, he said that by the end of time:((There will be) some people calling at the gates of the Fire, and whoever will respond to their call will be thrown by them into the Fire. I said, "O Allah's Messenger! Will you describe them to us?" He said, "They will be from our own people and will speak our language.")

May Allah save us from those people and their likes such as those mentioned by the questioner. We should beware of them and should not respond to their call that contradicts Allah's Purified Shar` (Law). Allah is the Only One whose Help is sought. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The obligation of letting the beard grow and the prohibition of shaving or trimming it

All praise is due to Allah Alone. May peace and blessings be upon Allah's Servant and Messenger our Prophet Muhammad (peace be upon him), his family, and Companions.

I received a question regarding the ruling on shaving the beard or trimming it. It also asks whether a person, who shaves it deliberately thinking that this is lawful, is considered a Kafir (disbeliever). Does the Hadith reported by Ibn `Umar (may Allah be pleased with them both) prove the obligation of letting the beard grow and forbid shaving it or just indicate the desirability of letting it grow?

A: It was authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said:(Trim closely the mustache and let the beard grow to be contradictory to Mushriks (those who associate others with Allah in His Divinity or worship).)(Agreed upon by Al-Bukhari and Muslim)According to the narration of Al-Bukhari in his Sahih (authentic) Book of Hadith,the Prophet (peace be upon him) said:(Trim closely the mustache and grow the beard to be contradictory to Mushriks.)It was also related inSahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:(Trim closely the mustache and grow the beard to be contradictory to the Magian.)The wording in the Hadith mentioned above clearly shows the obligation of both letting the beard grow long and the prohibition of cutting or shaving it, as the 'imperative mode' in any of the Prophet's Hadith basically implies obligation while the 'negative mode' implies prohibition unless there is evidence to the contrary. This is the approved and preponderant view of scholars on this issue. Allah (Glorified be He) says:(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.)He (Glorified and Exalted be He) also says:(And let those who oppose the Messenger’s (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)

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Also, Imam Ahmad (may Allah be merciful with him) explained that the Fitnah in the Ayah (Qur'anic verse) signifies Shirk (associating others with Allah in His Divinity or worship) i.e. if a person rejects some Hadith of the Prophet (peace be upon him), he might have some aberration deep inside his heart and so he will be of the losers. Furthermore, there is no evidence from the Qur'an or the Sunnah (whatever is reported from the Prophet) that these Hadith indicate the desirability of letting the beard grow long. On the otherhand, Al-Tirmidhy related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him)(used to shave parts of the width and the length of his beard.)This is a Batil (false) Hadith, according to scholars, because its Sanad (chain of narrators) includes a narrator called `Umar ibn Harun Al-Balkhy who is notorious for lying. He is the only one who narrated this Hadith in conflict with the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) in this regard. Accordingly, it is classified as an unreliable and Batil Hadith. And Allah is the Only One whose Help is sought.

Undoubtedly, shaving the whole beard is a greater sin, because it makes the abominable act more apparent and involves imitating women. However, trimming the beard, although equally evil and contradictory to the Hadith Sahih, is less in sin than shaving the whole beard in its ruling. It should be noted that the person who shaves his beard or trims it is disobedient to Allah, but not a Kafir even if he believes the permissibility of such an act based on mistaken understanding or following the opinions of some scholars.

This person should be advised and warned against this evil. Indeed, growing the beard is a controversial subject among the scholars; some maintain that it is obligatory to grow it long and others hold that it is permissible to trim it. However, as far as I know, no scholar adopts the permissibility of shaving the beard. This does not necessitate that whoever - ignorantly or by following certain opinions - believes that it is permissible to shave it is a Kafir, unlike the prohibited matters which are Ma`lum minad-din biddarurah (well-established) owing to the clear-cut proofs supporting such prohibition. Believing in the permissibility of such prohibited matters is major Kufr (disbelief), if the person who adopts this opinion lives in a Muslim country. But if he is living in a non-Muslim country, then the right proofs should be exposed to him; if he insists on the permissibility of these prohibited religious matters, then he is a Kafir. These prohibited matters include committing Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant), eating pork, and the like, as the prohibition of such matters are religiously established

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and the supported proofs are known from the Qur'an and the Sunnah. Accordingly, the claim of being unaware of the prohibition of such matters is of no avail, if the person who commits any of these prohibited matters has the amount of knowledge that leaves him no excuses.

May Allah guide us and you toward useful knowledge and righteous deeds, grant us all sound understanding of Islam, and support and help us to abide by it. I also ask Him to protect us from deviation of hearts and delusion of Fitnahs (trials), for He is All-Hearer, Ever Near.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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An answer to a question about the ruling on growing the beard

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our honorable brother, may Allah guide him to what pleases Him! May Allah increase his knowledge and Iman (faith) and make him blessed wherever he is. Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I hope that you, your children, and other officials are all well. May Allah bestow upon you from His Bounty and guide us and you to His thankfulness. Indeed, He is the Best to be sought for help. I inform you that your representative mentioned to me your desire that I write to you about the issue of the beard. Accordingly, it should be known that the Messenger (peace be upon him) let his beard grow and so did his Sahabah (Companions of the Prophet). It is reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) said:﴾ Trim closely the mustache and let the beard grow to be contradictory to the disbelievers. ﴿It is also related by Al-Bukhari in his Sahih on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said:﴾ Keep the beards and cut the mustaches short; do the opposite of what the Mushriks (those who associate others with Allah in His Divinity or worship) do. ﴿Also related inSahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ Trim closely the mustache and grow the beard, and thus act against the Magian. ﴿All these Sahih Hadith and others having the same meaning prove the obligation that men should let their beards grow long and the prohibition of shaving or trimming them.

You know, may Allah protect you, that all Muslims, wherever they are and regardless of their status, are obliged to obey the command of Allah's Messenger (peace be upon him), for Allah (Glorified be He) says:﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh ﴿

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Allah (Glorified and Exalted be He) also says:﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴿Allah (Glorified and Exalted be He) further states:﴾ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴿Allah (Glorified be He) also says:﴾ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴿

There are many Ayahs (Qur'anic verses) in this regard. Thus, it is incumbent on you to let the beard grow long and thick and to call other Muslims to do the same and to obey Allah and His Messenger (peace be upon him) in every thing. It is only through this way that Muslims will achieve happiness and good end in this life and the Hereafter. May Allah guide you to what is good for both your religion and life! May Allah guide you to all that benefits people and countries, for He is the Most Generous!

As-salamu `alaykum warahmatullah wabarakatuh!

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Pointing out the Sanctity of Makkah and the Status of Al-Bayt (the House: another name for the Ka`bah)

and the related Ayahs (Qur'anic verses), Hadith and reports

All praise is due to Allah. The good end is for the righteous; may peace and blessings be upon His servant, Messenger, and the one whom He chose from among His creation to whom He entrusted with His Revelation, our master Muhammad ibn `Abdullah, and upon his family, Companions, and whoever adopted his way and followed his guidance.

I thank Allah (Glorified and Exalted be He) for granting us this meeting with dear children and brothers and sisters in Allah to recommend and call for Al-Haqq (the Truth) and to be sincere towards Allah and His slaves.

May Allah (Exalted be He) reform our hearts and deeds, help us and all Muslims understand religion, and adhere steadfastly to it, support His religion, and cause His word to prevail, set right the affairs of all Muslims everywhere, entrust their affairs to the best of them, and guide all Muslim rulers to adhere to His Shari`ah (Islamic law), judge by it and enforce it upon peoples. He is the Only One Who is able to do that.

Then I thank my brothers who are in charge of this club, at the top of them, the honorable Dr. Rashid Al-Rajih, **the head of the University of Um Al-Qura and president of the club for inviting me to attend this lecture, entitled "The sanctity of** Makkah Al-Mukarramah **and the status of** Al-Bayt Al-`Atiq **and the related reports."**

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O dear brothers and sisters in Allah, I do not think that anyone who has the least knowledge or insight does not know the sanctity of Makkah **and the status of** Al-Bayt Al-`Atiq. **This matter is clearly stated by Allah in the Ever-Glorious Qur'an in many Ayahs and by His Messenger Muhammad (peace be upon him) in many Hadith and by the scholars in their books and in the books of Tafsir (explanation/exegesis of the meanings of the Qur'an).**

Praise be to Allah, the matter is quite clear; nevertheless, I would like to remind people of it and to recommend them to adhere to the Obligations of Allah regarding its sanctity and to stand against whatever opposes or violates this sanctity. In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says: ﴿ Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (mankind and jinn). ﴾﴿ In it are manifest signs (for example), the Maqâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists). ﴾

In the these Ayahs, Allah (Glorified be He) points out that Al-Bayt Al-`Atiq **is the first House of worship established for people and that it is blessed and is a source of guidance for the worlds. These are great honors that raise the status of Al-Bayt.**

It is reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)and others﴿ on the authority of Abu Dhar (may Allah be pleased with him) that he asked the Prophet (peace be upon him) about the first House (of worship) that was built for people. He (peace be upon him) said: Al-Masjid Al-Haram (the Sacred Mosque in Makkah) I asked, 'Then which?' He said: Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) I asked, 'How long between them?' He said, 'Forty years.' I asked, 'Then Which?' He said: 'Whenever Salah (Prayer) comes unto you, offer it, for this place will be Masjid (mosque)." ﴾**This meaning is stressed by the saying of the Prophet (peace be upon him)in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim):**﴿ I have been granted five (things) which were not granted to anyone before me (and these are): Allah made me victorious by awe, (by His frightening my enemies) for a distance of a month's journey, and the earth has been made for me (and for my followers) a Masjid (place of Salah) and a means of purification. ﴾

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Al-Bayt Al-`Atiq **is the first House established for people to worship and obey Allah (Exalted be He). Many houses were established before it for living but Al-Ka`bah was the first house built for people to worship Allah and circumambulate around it. It is built by Khalil Allah (Close Friend of Allah), Ibrahim (Abraham) (peace be upon him), and his son Isma`il (Ishmael) (peace be upon him).**

With regard to the report that it was first populated by Adam, this is a weak view. It is well-known to the scholars that it was first populated by Khalil Allah Ibrahim (peace be upon him) and the next house established for worship forty years after it was Al-Masjid Al-Aqsa **at the hands**

of Ya`qub (Jacob) son of Ishaq (Isaac) son of Ibrahim (peace be upon them). Then it is populated by Sulayman (Solomon) (peace be upon him).** Al-Bayt Al-`Atiq **is the best and first house set for people for worship; it is a blessed house, for Allah honored it by making people offer Salah in it and circumambulate around it. All these are means for expiating sins and forgiveness. Allah (Exalted be He) says:﴿ And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bahat Makkah), and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer). ﴾

Allah (Glorified be He) has made this House a place of resort for people to which they are always yearning to go; whenever they return from it, they want to go back again. Allah (Exalted be He) has instilled its love and longing in the hearts of the believers; they find in it great goodness, raising of ranks, doubling of the reward of good deeds and forgiveness of misdeeds. Moreover, Allah (Exalted be He) has made this House a place of safety, where people feel secure and where game is also secure. It is a safe sanctuary

where even game feel secure, which Allah (Exalted be He) has permitted Muslims to eat outside Al-Haram. **But within Al-Haram, the games are secure; and should not be startled or killed.**

Allah (Glorified be He) says:﴿ whosoever enters it, he attains security. ﴾**i.e. whoever enters it should be secured; no harm or murder should occur in it, in other word, it is obligatory to give protection to whoever enters it and not to harm anyone in any way.**

In the Jahiliyyah (pre-Islamic time of ignorance), this practice was followed; a man would meet the murderer of his father or brother and could not harm him, till he came out of it. Al-Bayt Al-`Atiq **and** Al-Haram **have been made by Allah as a place of return and security for people. Allah ordered Ibrahim and Isma`il (peace be upon them) to purify the House for those who circumambulate it, and those who are staying there for worship and those who bow and prostrate in Salah. In another Ayah (Qur'anic verse), Allah (Exalted be He) says:**﴿ And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) - Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);" ﴾

The Ayah here refers to the resident and those who circumambulate it and the prayers.

Allah (Glorified be He) orders His Prophet Ibrahim and his son Isma`il to purify this House and so should all the rulers. The Prophet (peace be upon him) stressed this point on the Day of the Conquest of Makkah; **he stated that it is a safe sanctuary that Allah, not people, made sacred held on the day when He created the heavens and earth. He (peace be upon him) said:**﴿ "Its game should not be chased, its trees should not be chopped down, its thorns should not be cut, no blood should be shed, its fallen things should not be picked up except by one who would announce it." ﴾**He (peace be upon him) meant that this House is sacred, so it is an obligation upon Muslims and rulers as it was upon Ibrahim, Isma`il, all the prophets and their seal Muhammad (peace be upon them)**

to respect and honor this House and to beware of what Allah (Exalted be He) prohibited in it including harming, wronging, and transgressing against Muslims, whether those who perform Hajj or `Umrah (lesser pilgrimage) or others.

It is an obligation to purify this House for those who stay or worship in it. If people should respect this House and keep it away from harm, they should also purify it and avoid committing sins in it and keep away from Allah's Anger and Punishment. They should not harm or fight one another; for it is a secure country, whose people should revere, respect, and avoid committing sins to the disobedience of Allah or doing injustice or harm to each other, for a misdeed committed in it is grave as the good deeds done in it are doubled.

Misdeeds, according to the scholars, are doubled not in numbers for whoever commits a misdeed shall be recompensed by the like thereof, but it is doubled in quality, for a misdeed committed in Al-Haram **is not like a misdeed committed outside it; rather, it is more grave. In this respect, Allah (Exalted be He) says:**﴿ and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment. ﴾**The meaning of "whoever inclines to evil actions therein" is whoever intends to do injustice therein, so he used the preposition Ba with the word "Ilhad i.e. evil actions, to give the meaning of "intend":**﴿ and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism) ﴾

If the one who intends to do a deed therein of deviation in religion deserves a painful torment, what about the one who actually did such a deed?

If the one who has the intention to do an evil action is threatened by painful torment, then the one who commits the crime and transgresses the limits deserves, with greater reason, punishment and painful torment.

At the beginning of this Ayah, Allah (Glorified and Exalted be He) says:﴿ Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and ʽUmrah)] ﴾**This indicates that this House is sacred and there is no difference between the resident and the newcomer who come to perform Hajj or `Umrah or anything else with regard to its sacredness.**

This is the beginning of the Ayah in Which Allah (Exalted be He) says:﴿ and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism) ﴾**Allah (Glorified and Exalted be He) points out the greatness of this place, which Allah has made secure and sanctity, none of its dwellers or visitors is permitted to transgress Allah's Limits or harm people in it. Thus, it is known that wronging and harming people in** Al-Haram **by an utterance or deed is among the gravest prohibited acts whose doer deserves painful torment; rather, it is one of the major sins.**

When Allah supported His Prophet (peace be upon him) to conquer Makkah, **he addressed the people and said:**﴿ Allah, not people, has made this Town sacred on the day He created the heavens and the earth. It was made lawful for me (to fight in it) only during an hour on one day, and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent. ﴾**He (peace be upon him) also said:**﴿ It is not lawful for anybody to shed blood in it, cut down its trees, disturb its game, cut its thorns, or pick up the things dropped except by one who makes a public announcement of it. ﴾

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If the game and trees are respected there, what about the [sanctity of] Muslims! We should give more priority to the Muslim. No one is permitted to harm people in Al-Haram **by word or deed; everyone should respect them in compliance with Allah's Shar` (Law) and should revere Allah's Prohibitions in it more than he would do elsewhere. He should be peaceful with his Muslim brothers and sisters, love all good for them, and hate all evil, help them to do good and quit evil and should not harm any one with words or deeds. In Surah (Qur'anic chapter) Al `Imran, Allah says (Exalted be He):**﴿ In it are manifest signs (for example), the Maqâm (place) of Ibrâhîm (Abraham) ﴾**Allah (Exalted be He) has clear signs in it, which the scholars interpreted to refer to Maqam Ibrahim (the Station of Ibrahim), meaning the Maqams of Ibrahim, for the word Maqam is single added to a definite noun so it includes all the Maqams of Ibrahim.** All Al-Haram **is the Maqam of Ibrahim where he worshipped Allah; this includes also the sacred monuments like** `Arafat, Al-Muzdalyfah and Myna. **All this comes under Maqam Ibrahim. This also includes the stone where Ibrahim stood while building and on which people now offer Salah.**

This provides a reminder to the believers who are the loving servants of Allah, in order that they may follow the example of Allah's Prophet, Ibrahim. Allah orders our Prophet (Muhammad) to do so in His Saying:﴿ Then, We have sent the revelation to you (O Muhammad صلى الله عليه و سلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) ﴾**Here, Allah (Exalted be He) orders His Prophet Muhammad (peace be upon him) to follow the religion of Ibrahim Al-Khalil, the father of all the prophets.**

Allah's Prophet Muhammad (peace be upon him) is the best of all messengers and the most perfect in delivering Allah's message and the most useful to people among them; he guided them to all that is good, guidance, and means of happiness. Every Muslim in this Ummah (nation based on one creed) should follow the example of his Prophet (peace be upon him) with regard to carrying out obligations, giving up prohibited acts, warding harm off people and delivering all good to them.

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It is obligatory upon the scholars in charge to point out and guide. The rulers and officials in charge should implement the Rule of Allah, advise, and deter whoever wants to harm Muslims in Makkah **of those who came to perform Hajj or `Umrah or other inhabitants, regardless of their race.**

The rulers should respect, guard and protect Al-Haram Al-Sharif **against any evil, as Allah and His Prophet and Messenger (peace be upon him) ordered.**

Thus, we come to know that what happened on the year 1407 A.H. on the part of some Iranian people **who were performing Hajj is an act Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); rather, the Shari`ah of Allah prohibits it; the Book of Allah and the Sunnah (whatever is reported from the Prophet) forbid that.**

The scholars unanimously agreed upon the obligation of respecting Al-Bayt, sanctifying and protecting it from all harm, sin, and injustice, and facilitating the affairs of people who come to perform Hajj and `Umrah and helping them to do good and avoid evil. It is never

permissible for any one from Iran or elsewhere to harm people by means of speech, actions, demonstrations, or mass marches that keep people from carrying out the rituals of Hajj and `Umrah. The one who performs Hajj should be like his Muslim brothers and sisters with regard to being quiet and kind to everyone who performs Hajj helping them to do good and avoid evil. This is due upon all pilgrims regardless of their race or country, in order to obey Allah (Glorified and Exalted be He), glorify His Bayt and keep Makkah

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Al-Mukarramah sanctified, acting upon the Order of Allah and His Messenger (peace be upon him) and following the approach of the Messenger and his Companions (may Allah be pleased with him).

This is an obligation upon all Muslims. This matter is quite clear to every one. Whoever harms people in Al-Bayt Al-`Atiq is the one who does not believe in Allah and the Last Day or the one who is ignorant of the Rulings of Allah or intends to do injustice to people, so he will be punished according to the harm and injustice he inflicts upon others.

True belief in Allah and the Last Day keeps one away from what Allah (Exalted be He) prohibited in this place and elsewhere; true belief deters one from transgressing the Limits of Allah and from committing prohibited acts. One commits a sin due to weakness in Iman (Faith/belief). With regard to Al-Masjid Al-Haram and Al-Masjid Al-Nabawy (the Prophet’s Mosque) in Madinah, it is the duty of rulers to carefully protect them and ward off any harm from them and their inhabitants and whoever comes to perform Hajj or `Umrah or other visitors out of obedience to Allah and His Messenger, and glorification of the Order of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him), and helping all obey Allah and His Messenger, and assuring the hearts of those performing Hajj and `Umrah so that they would not forget what Allah ordered them to do or commit what Allah forbade them to do. Allah (Glorified and Exalted be He) says:(Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)He (Glorified be He) says:(By Al-`Asr (the time). )( Verily, man is in loss, )( Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd).)It is obligatory to recommend one another to adhere to Al-Haqq (the Truth), practice patience, and cooperate in righteousness and piety in this sacred place and elsewhere; moreover, this place is more sacred and glorified than any other place.

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It is the best place, for Makkah Al-Mukarramah is the most beloved place to Allah. It is the greatest place then comes Al-Madinah Al-Munawwarah then Al-Masjid Al-Aqsa. These are the three Masjids that Allah gave special holiness; they are the greatest and best Masjids which deserve more respect and care. The greatest of them is Al-Bayt Al-`Atiq, which Allah has made a secure resort for people, so its inhabitants and whoever comes to visit it should realize its virtue and esteem, in order not to commit what Allah (Exalted be He) prohibited. This is an obligation upon both the residents and newcomers. Its dwellers should glorify it and avoid what Allah (Exalted be He) prohibited in it.

If the one who intends to do sins in it deserves painful punishment, so what about the one who actually does sins in it? This address is not only the newcomer, for the resident is more entitled to be included.

He should know what Allah has prohibited, keep away from committing sins, and work studiously to obey Allah (Exalted be He) and His Messenger (peace be upon him) and helping his Muslim brothers and sisters in Makkah and those who come to perform Hajj or `Umrah. He should be guiding them to all good. It is an obligation upon the residents of Makkah to help and guide them to the means of salvation and to avoid harming them by way of a word or action. They should be callers to Al-Haqq.

All these matters should be observed in these two Masjids and cities. In every time and place, Muslims should fear Allah, honor His Sacred Rites, cooperate with his brothers in piety and righteousness and keep away from whatever Allah (Glorified and Exalted be He) prohibited. The rulers should stand against and punish whoever violates the Commands of Allah or

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wants to transgress His Limits and harms His Servants in order to obey Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) and protect the Muslims who come to perform Hajj and `Umrah and others. They should respect this sacred country and this secured country against committing the Prohibitions of Allah in it or transgressing Allah's Limits in it or securing whoever does not fear Allah and harms His Servants and disturbs their Hajj and security by a bad word or deed.

May Allah (Glorified and Exalted be He) by His Best Names and Lofty Attributes guide Muslims everywhere to whatever pleases Him, fix their hearts and deeds, help them carry out His Rights and avoid His Prohibitions. May Allah grant them understanding of religion, guide our rulers to do what is best for the countries and peoples, and help them perform their obligations, protect His Bayt and the city of the Prophet (peace be upon him) from harm or evil. We ask Allah also to suppress the enemies of Islam everywhere, make them too preoccupied with their own affairs to harm the Muslims and make them plan for their own destruction and save Muslims from their evils. He (Glorified and Exalted be He) is Most Generous, All- Hearing and Ever-Near. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, and Companions! Amen.

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Good deeds are multiplied in terms of both quality and quantity, whereas

bad deeds are multiplied only in terms of quality

"Al-Taw`iyah Al-Islamiyyiah (Islamic enlightenment)" magazine has received some questions including:

Q: Is it true that the punishment of sins is multiplied in Makkah just as good deeds are? Why are they multiplied in Makkah only and not in any other place?

A: The evidence of Shari`ah (Islamic Law) indicates that good deeds are multiplied in honorable times such as Ramadan and the first ten days of Dhul-Hijjah and places like the Two Sacred Mosques. They are highly rewarded in Makkah and Madinah as it is reported in the authentic Hadith that the Prophet (peace be upon him) said:(One prayer in my Masjid (mosque) [i.e. Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), Ed.]is better than thousand prayers in any other Masjid, except Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and a prayer in Al-Masjid Al-Haram is better than hundred prayers in my Masjid.)(Related by Ahmad and Ibn Hibban through an authentic chain of transmission).

This indicates that a prayer in Al-Masjid Al-Haram is one hundred thousand times better in reward than any Salah in any place, except Al-Masjid Al-Nabawy where the prayer is one hundred times better in reward when performed in The Prophet's Mosque. Other good deeds are also multiplied but nothing is narrated to specify their reward such as the case of prayer. On my part, I know no authentic evidence that indicates a specific amount of reward for the other good deeds such as fasting or Dhikr (remembrance of Allah) but there are general Hadiths that show that they are greatly rewarded.

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There is a Hadith reading: "Whoever fasts Ramadan in Makkah, Allah writes it as a hundred thousand Ramadans", but it is weak according to scholars.

Thereupon, there is no doubt that carrying out good deeds in Al-Haram Al-Sharif in Makkah is greatly increased in reward but there is no determined amount here except in the case of prayer as illustrated previously.

As for misdeeds, the verifying scholars are of the opinion that sins are not doubled in number but in punishment. This is because Allah (glory be to Him) says:(Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم) shall have only the recompense of the like thereof)

They are not doubled in number whether in Ramadan, the Sacred Mosque or any other place; always a misdeed is counted as one misdeed. This is a bounty and favor from Allah (may He be Exalted and Glorified). Committing an evil deed in the Sacred Masjid of Makkah, Ramadan, or on the first ten days of Dhul-Hijjah is greater in punishment but not counted as more than one sin, and similarly committing a wrongdoing in Makkah is greater in punishment than committing it in Jeddah or Al-Ta'if, for example. A sin in Ramadan or Dhul-Hijjah is graver and worse than that committed in Rajab or Sha`ban

but it is the punishment that increases, not the number, as long as sins are concerned. On the other hand, good deeds are doubled in reward and number as well and this is a great bounty from Allah. The following Ayah (Qura'nic Verse) indicates the great punishment for wrongdoings in the Sacred House in Makkah and that committing a misdeed in Al-Haram is severe and grave. Allah (glory be to Him) says:(and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.)

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This shows that committing a sin in the Sacred Masjid of Makkah is very offensive and even having an inclination to bad doing is included in the threat mentioned above. Moreover, the Ayah states that to have an inclination to do wrong in Al-Haram entails a great punishment. Therefore, what about a person who also acts upon what they inclined to do while in the Sacred Masjid. This normally entails more punishment than just an inclination to sins. The Ayah at hand includes a great warning against committing sins in Al-Haram and it applies to every bad inclination whether in belief or any other thing. Allah (Exalted be He) says:(and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism))

The word Ilhad, i.e., inclination to evil action, was mentioned as an indefinite noun, which means that it is equally applied to every act of evil action, because it is a form of Ihlad. Those who have inclinations to evil actions are eligible to the punishment mentioned above and if these inclinations contradict the Islamic creed, this is a great danger, for whoever has it may become a disbeliever due to this and as a result commits the greatest sin.

However, having inclinations to one of the evil actions such as consuming intoxicant beverages, Zina

(premarital sexual intercourse and/or adultery) and ungratefulness to parents or one of them is lesser in punishment than the punishment of disbelief.

Committing evil actions by violating others' rights through killing, hitting, plundering, cursing or any thing like this is also meant here and whoever does so falls under this great danger. There is no doubt that disbelief is the greatest and most abominable of evil actions. Allah (Glorified be He) says:﴿ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴾

May Allah grant us success, and peace and blessings be upon His Prophet and his family and Companiuons!

Evidence from the Qur'an and Sunnah prohibiting and warning against singing and amusements

I reviewed the article published by Al-Ra'id Magazine in its issues nos. (67) and (68), by Abu Turab Al-Zhahiry under the title "The Qur'an and Sunnah have not forbidden singing or playing musical instruments and listening to them." I considered carefully the texts of Hadith and Athar (narrations from the Companions) he mentioned and relied upon in permitting singing and musical instruments, according to his Imam Abu Muhammad ibn Hazm Al-Zhahiry. I was astonished at his extreme daring following his Imam Abu Muhammad to claim that all the Hadith reported to prohibit singing and musical instruments are Da`if (weak). Even more, they claim that such reported Hadith are Mawdu` (fabricated).

I was surprised at their strange extreme daring to say that singing and all musical instruments are Halal (lawful), though there are so many Ayahs (Qur'anic verses), Hadith and reports quoted from the Salaf (righteous predecessors - may Allah be pleased with them) that forbid them. May Allah save us from speaking about Him without knowledge and daring without evidence to regard as lawful what Allah has deemed unlawful. The early scholars denied this strange daring on the part of Abu Muhammad and blamed him for that. Due to this, many ordeals befell him. May Allah forgive him, us and all Muslims!

Allah warns His Servants against attributing to Him things without knowledge. He (Glorified be He) warns them against regarding things as Halal or Haram (prohibited) without evidence. He (Glorified and Exalted be He) tells that this is driven by Satan. He (Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." ﴾

He (Exalted be He) says:﴿ And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. ﴾﴿ A passing brief enjoyment (will be theirs), but they will have a painful torment. ﴾He (Exalted be He) also says:﴿ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. ﴾﴿ He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not. ﴾In these Noble Ayahs, Allah (Glorified be He) warns His Servants against considering something to be Halal or Haram without knowledge. He (Glorified be He) points out that speaking about Him without knowledge is more grave than Shirk (associating others with Allah in His Divinity or worship) and that Satan likes to make people attribute things to Allah without knowledge and orders them to do this to spoil their religion, morals and societies. Every Muslim should beware of speaking about Allah without knowledge and should fear and watch Allah with regard to whatever they deem Halal or Haram. Every Muslim should try to get rid of personal whims and blind imitation. They should aim at clarifying Allah's Ruling to people in the same way Allah pointed out in His Book and His Messenger referred to in his Sunnah (whatever is reported from the Prophet) out of sincerity to Allah and His Servants, and for fear of hiding knowledge, and to get the reward from Allah. May Allah guide us and all Muslims to the way of scholars and believers and to save us from the evils of ourselves and our misdeeds. He is Omnipotent over all things.

Here I will mention to you, dear reader, In sha'a-Allah (if Allah wills), the mistakes found in the article of Abu Turab and his Imam Abu Muhammad and will clarify to you the reported Ayahs and Sahih (authentic) Hadith

and Athar that indicate the prohibition of singing and the means of amusements. I will also mention sufficient evidence from the reports of eminent scholars, in order to be on the straight way and to remove the doubts and suspicions that might befall whoever hears of the article of Abu Turab and similar writers. We seek the Help of Allah and put our trust in Him. There is neither might nor power except with Allah, the Most High, the Most Great.

Abu Turab said: "The verified question is that singing and musical instruments and listening to them are permissible; there is no authentic Nas (Islamic text from the Qur'an or the Sunnah) in the Shari`ah (Islamic law) of the Prophet Muhammad (peace be upon him) that prohibits them. Evidence should be extracted from the two fundamentals: the Qur'an and the Sunnah and anything other than them is nonsense and null and void and should be rejected. It is not permissible for a believer to transgress against the Limits of Allah...Al-Hafizh Abu Muhammad ibn Hazm said, 'Selling chess, pipes, mandolins and musical instruments is Halal; he who breaks any of them should guarantee it, except the drawn pictures, they are not to be guaranteed by the one who spoils them, for as we mentioned before they are esteemed as money belonging to their owner.'"

I hold the view that Abu Muhammad was wrong and so was Abu Turab after him, for deeming as Halal singing and musical instruments which Allah has prohibited. They have opened the door to great evil and opposed the way of the believers who memorize the Sunnah and Qur'an among the Sahabah (Companions of the

Prophet) and their followers in righteousness. This leads to grave consequences. May Allah save us and all Muslims from deviation of hearts, power of sins, and insinuations of Satan. He is the Most Generous, Most Kind.

The majority of Muslim scholars hold the view that singing and all musical instruments are Haram. They deemed it obligatory to break musical instruments and said that there is no guarantee over the spoiler. They hold the view that if singing is accompanied by musical instruments, such as drums, pipes, lutes, and so on, it is Haram according to Ijma` (consensus of scholars), with the exception of the Duff (a tambourine-like instrument without bells) when played by women at weddings, as will be pointed out later In sha'a-Allah.

It was reported by Abu `Amr ibn Al-Salah that the Muslim scholars unanimously agreed that singing and musical instruments are Haram if accompanied together as we will mention in the following the full text of his speech as reported by the eminent scholar Ibn Al-Qayyim (may Allah be merciful with him). This is because singing and musical instruments result in ruthlessness of heart and deviate it from listening to the Ever-Glorious Qur'an and useful sciences. Undoubtedly, this is one of the tricks of Satan by which he tries to deceive the people who lack knowledge and religion, so that they prefer listening to the "Qu'ran" of Satan – namely songs – to listening to the Qur'an of Allah and the Hadith of His Messenger (peace be upon him). The Salaf rebuked severely those who occupied themselves with singing and musical instrument, described them with insolence and Fisq (flagrant violation of Islamic law), and did not accept their testimony as will be explained later, In sha'a-Allah. This is because preoccupation with singing and musical instruments leads to weakness of Iman (Faith/belief) and lack of shyness and piety. Even more, it results in belittling the Commands and Prohibitions of Allah. Moreover, the people preoccupied with singing and musical instruments become in a state of heedlessness, recline to falsehood, become sluggish to perform Salah (Prayer) and acts of charity, but active in doing evils which signing drives to, such as Zina (premarital sexual intercourse and/or adultery), sodomy, drinking Khamr (intoxicant) and having sex with women, except those whom Allah saved.

The different kinds of evil and corruption that are consequent upon these actions, which constitute a means to diversion and deviation, are well-known to mindful people. Here, dear reader, are some of the proofs which support the prohibition of singing and musical instruments from the Ever-Glorious Qur'an and Hadith. Allah (Exalted be He) says:﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴾﴿ And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear. So announce to him a painful torment. ﴾Al-Hafizh Ibn Kathir (may Allah be merciful with him), in his Tafsir (explanation/exegesis of the meanings of the Qur'an) of these two Ayahs, said: "When He mentioned

the status of the blessed people who are guided by the Qur'an and avail themselves of listening to it, as He (Exalted be He) says:﴿ Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. ﴾He used a conjunction to state the status of the wretched who turn away from benefiting from the Speech of Allah and turn to listening to singing and musical instruments. Ibn Mas`ud said about Allah's Saying:﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh ﴾"By Allah, it (idle talks) is singing." It was reported by Ibn Jarir from Yunus ibn `Abdul-A`la from Ibn Wahb from Yazid ibn Yunus from Abu Sakhr from Abu Mu`awiyyah Al-Bajaly from Sa`id ibn Jubayr from Abu Al-Sahba' Al-Bakry that he heard `Abdullah ibn Mas`ud when asked about this Ayah:﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh ﴾he (`Abdullah ibn Mas`ud) said, "It is singing, by Allah Who is the Only One worthy of worship." He repeated it three times. It was narrated by `Amr ibn `Aly from Safwan ibn `Isa from Humayd Al-Kharrat from `Ammar from Sa`id ibn Jubayr from Abu Al-Sahba' that he asked Ibn Mas`ud about Allah's Saying:﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) ﴾and he (Ibn Mas`ud) said, "It is singing." The same was said by Ibn `Abbas, Jabir, `Ikrimah, Sa`id ibn Jubayr, Mujahid, Makhul, `Amr ibn Shu`ayb and `Aly ibn Budaymah. Al-Hasan Al-Basry said, "This Ayah﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge ﴾was revealed with regard to singing and pipes. Qatadah said about His Saying:﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge ﴾"By Allah, it may not mean spending money to purchase it, but purchasing here means preferring it. It is sufficient to be considered an act of misguidance that a person

prefers the talk of falsehood to the talk of Al-Haqq (the Truth) and what brings about harm to what brings about benefit." End of quote.

Dear reader, think about these two Noble Ayahs and their interpretations by the Imam and the reports quoted from the eminent Salaf. Accordingly, it is quite clear to you that the people of singing and the means of distraction commit grave sins. You will come to know that the Noble Ayah clearly criticizes and dispraises them and that their purchase and selection of idle talk is a means of misguidance and going astray, even if they do not intend or know that. This is because Allah (Glorified be He) praises the people of the Qur'an at the beginning of the Surah (Qur'anic chapter) and describes them properly, telling that they are the people of guidance and success. Allah (Glorified and Exalted be He) says: "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"﴿ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. ﴾﴿ These are Verses of the Wise Book (the Qur'ân). ﴾﴿ A guide and a

mercy for the Muhsinûn (good-doers). ❳❲ Those who perform As-Salât (Iqamat-as-Salât) and give Zakât and they have faith in the Hereafter with certainty. ❳❲ Such are on guidance from their Lord, and such are the successful. ❳Then He (Glorified be He) says:❲ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge ❳This indicates that Allah dispraises those purchasers, who have gone astray after being guided. That which is a means of misguidance and distraction is dispraised as well and should be avoided. What Al-Hafizh Ibn Kathir said in the Tafsir of this Ayah is the same view held by many Mufassirs (exegetes of the Qur'an), such as Ibn Jarir, Al-Bughy, Al-Qurtuby and many others. Al-Wahidy said in his Tafsir that most Mufassirs held the view that idle talk is singing, while others interpreted it as Shirk. Still others interpreted it as the reports of non-Arabs and the false reports that keep away from Al-Haqq. All these Tafsir are correct and involve no contradiction. The Noble Ayah dispraises whoever gets accustomed to whatever turns away from the Way of Allah and distracts from His Book. Undoubtedly,

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songs and musical instruments are considered some of the most abominable idle talk that turn people away from the Qur'an and Way of Allah. Abu Ja`far ibn Jarir (may Allah be merciful with him) said, in his Tafsir when mentioning the sayings of Mufassirs regarding idle talk, "The correct view in this regard is to say that it means any talk that distracts away from the Way of Allah, and which Allah or His Messenger prohibited hearing it. Allah (Exalted be He) uses generalization in His Saying:❲ idle talks (i.e. music, singing, etc.) ❳He does not specify some things other than others. Accordingly, this generalization applies unless there is evidence that specifies the meaning. This includes singing and Shirk." End of quote.

Al-Qurtuby, in his Tafsir of Allah's Saying:❲ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) ❳said: "Min (of) is in the position of the subject of a nominal sentence; "idle talk" is singing according to Ibn Mas`ud, Ibn `Abbas and others." Then he went on interpreting this Ayah until he said:

"The second question is the ordinary singing of the celebrities that touches feelings, arouses desires, flirtation and impudence, and moves the silent spirits. If this kind is found in poems that describe vividly the charms of women and mention Khamr and forbidden acts, it is undoubtedly Haram, for this is the cursed singing and idle talk according to Ijma`. However, if singing is free from this, the little of which is permissible at times of happiness, such as wedding parties and `Eids (Festivals) and when encouraging people to do hard work, as in the case of digging the trench and the prompting singing to the camels by Anjashah and Salmah ibn Al-Akwa`. With regard to what is innovated by Sufis today, who are addicted to hearing songs accompanied with different musical instruments, this is Haram." End of quote.

What is said by Al-Qurtuby is a good view, which is supported by the reports mentioned in this regard. This includes what is authentically reported inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Aishah (may Allah be pleased with her) that she said:❲ "The Prophet entered upon me and there were two young girls with me who were singing the verses that the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) had said on the day of Bu'ath.

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He laid on the bed and turned his face away from them. Then Abu Bakr (may Allah be pleased with him) entered and rebuked me, saying, 'The pipe of Satan in the Prophet's house!' Thereupon, the Messenger of Allah (peace be upon him) said, 'Leave them alone.' So when he lost attention, I winked to them to get out." ❳In another narration by Muslim: ❲ The Messenger of Allah said, "O Abu Bakr, every nation has its `Eid and this is our (the people of Islam) `Eid." ❳In another narration by Muslim also, he (the Messenger) said,❲ "Let them, O Abu Bakr, these are days of `Eid." ❳In another narration by Muslim also:❲ "Two girls were playing upon a duff." ❳This Hadith indicates that the reprehensibility and disapproval of singing and calling it the pipe of Satan were well-known matters agreed upon by the Sahabah (may Allah be pleased with them). Therefore, Abu Bakr Al-Siddiq rebuked `Aishah for having two girls singing in her house and called this singing "the pipe of Satan." The Prophet (peace be upon him) did not object to that description and did not say to him that singing and Duff are permissible; rather, he just ordered him to leave the two girls alone, justifying that they were on days of `Eid. This gives evidence to the fact that this kind of singing is to be tolerable on the part of young girls on the days of `Eid, for they are days of happiness and joy and because the two girls chanted the song of the Ansar which they sang on the Day of Bu`ath. The song was related to courage and war, unlike the present songs which male and female singers sing. The singing of today arouses sexual desires and calls to adoration of pictures and to Fitnah (temptation), which diverts hearts from glorifying Allah and respecting His Right. So how could a reasonable person makes Qiyas (analogy) between them? Whoever ponders on this Hadith will come to know that whatever goes beyond the action of these two girls is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and should be avoided and warned against in order to put an end to the means of corruption and to protect hearts against what turns them away from Al-Haqq and diverts them from reciting the Qur'an.

With regard to the claim of Abu Turab that this Hadith is a supporting evidence for the absolute permissibility of singing, this is a false claim based upon what we have pointed out earlier and the aforementioned Ayahs, Hadith and reports which indicate the invalidity of his claim.

There is also the Hadith narrated by Sufyan Al-Thawry from Abu Ishaq Al-Subay`y on the authority of `Amir ibn Sa`d Al-Bajaly that he saw Abu Mas`ud Al-Badry, Qurzah ibn Ka`b

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and Thabit ibn Yazid at a wedding party where there was singing. He said to them: "You do this while you are the Companions of the Messenger of Allah!" They said: "A Rukhsah (concession) had been granted allowing singing at weddings and weeping for the dead, so long as there is no wailing." This Hadith is not a supporting evidence for the absolute permissibility of singing; it indicates that it is permissible at weddings to announce marriage. Whoever ponders on this Hadith will come to realize that it is rather a proof that singing is forbidden and not that it is permissible, for since they are granted Rukhsah allowing singing at weddings for known wisdom, this indicates that singing is forbidden elsewhere unless there is a specific evidence that permits it, just as granting the traveler a Rukhsah to shorten the four-Rak`ah (unit of Prayer) Salah indicates that any one other than the traveler is not allowed to shorten Salah. Similarly, granting a Rukhsah to the menstruating woman and the newly-delivered woman to quit Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) indicates that any woman other than them is not allowed to do this. There are many other examples to the same effect. Besides, `Amir ibn Sa`d's disapproval of singing on the part of those Sahabah and their

admission of this is further evidence that the reprehensibility of singing is a matter agreed upon by the Sahabah and Tabi`un (Followers, the generation after the Companions of the Prophet), which they knew from the Prophet (peace be upon him). Allah is the One Who is sought for help.

The encyclopedic scholar Ibn Al-Qayyim (may Allah be merciful with him) said in his book "Ighathat Al-Lahfan Min Masa'd Al-Shaitan":

"Whistling, clapping of hands, singing, and music are among the stratagems and plots that Satan uses to allure those who have little religious knowledge and reason. Indeed, he deluded thereby the ignorant and liars. Thus, he diverts people from listening to the Qur'an and gets them involved in deviance and sins. Satan uses singing to make people abandon the Qur'an and vulnerable to committing sins of homosexuality and Zina (premarital sexual intercourse and/or adultery). It is the way for seduction and temptation, as Satan beautifies it in the eyes of the ignorant and makes them inclined to hear it more and more. Their hearts are spoiled and thus they become heedless of the Qur'an... Indeed, the poet puts it in beautiful verses when saying,

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The Qur'an is recited and they listened not submissively	**but inattentively and heedlessly**
And when singing began, like donkeys they	**danced for their own pleasure**
Indulged in sounds of tambourine, pipe, and loud rhymes.	**thus absolutely unable to observe devotion**
They felt burdened with the Qur'an	**due to its commands and prohibitions**
Its Ayahs seem to them as thunder,	**for they bear threat for the disobedient**
They saw the Qur'an as a barrier	**to their lustful desires, what loss for them!**
But singing gratifies their wicked selves,	**thus, it becomes highly elevated**
What benefit will they attain	**Alas, if those heedless and ignorant will just know**
If singing is not the intoxicant of bodies,	**surely, it is of minds**
Look to the intoxicated after drinking	**and look to the jubilant person after listening to music**
Look how they tear their clothes inattentively	**after they depraved their hearts of Iman**

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Now say, what intoxicant more deserving of	**prohibition and punishment from Allah**

Another said:

We excused ourselves before Allah	**from people who are sick with singing and music**
Many a time I said: O people, you are	**about to fall into a grievous abyss;**
unfathomable and deep,	**leading to the abode of the great hardship**
Many a time we advised them	**to be excused before Allah**
But when they mocked our warnings,	**we left our affairs to Allah**
Thus, we adopted the exemplary behavior of the Prophet	**while they lived their life to death indulged in tones and melodies**

The advocates of Islam and the guided-Imams through ages warned and still warn against the behavior of those ignorant and disobedient. End of Quote.

A claim that should be refuted:

It is alleged by Abu Turab following the footsteps of Ibn Hazm that Allah's statement:﴾ to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh or the Verses of the Qur'ân) by way of mockery. ﴿is an indication that whoever indulges in idle discourse

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(i.e. music, singing, etc.) does not deserve dispraise unless they do so in deviation or to deviate others from the right path. But if they listen to such idle talks as a kind of amusement and self-entertainment, there is nothing wrong with that. However, this is a false claim for three reasons:

First, it contradicts how the Salaf (righteous predecessors) from among the Sahabah (Companions of the Prophet) and Tabi`un (Followers, the generation after the Companions of the Prophet) understood the Ayah (Qur'anic verse), as they took it as evidence for absolutely dispraising singing and musical instruments without relating it to this condition alleged by Abu Turab. They were the most knowledgeable people of the Qur'an and the words of the Prophet (peace be upon him). Thus, they were more aware of them than those who came after them.

Second, this claim opposes the apparent meaning of the Ayah. This is so clear to whoever reflects on it, as Allah (may He be Praised) states:﴾ to mislead (men) from the Path of Allâh without knowledge ﴿

This indicates that such blameworthy people use idle discourse to mislead people from Al-Sirat-ul-Mustaqim (the Straight Path) ignorantly and aimlessly; thus they did not intend to mislead them. If they had deliberately diverted people from Iman, Allah (Glorified and Exalted be He) would not have stated:﴾ to mislead (men) from the Path of Allâh without knowledge ﴿It could not be said that those who knew that they were committing this vice of leading people astray from Allah's path did so ignorantly. Similarly, those who mislead people away from Allah's path intentionally, cannot be considered as having done so without knowledge. Therefore, you should be aware of this, so the truth will be evident to you. Therefore, the letter 'Lam i.e. (to)' in Allah's saying﴾ to mislead (men) from the Path of Allâh ﴿should be understood as that of 'Lam Al-`Aqibah' or 'Lam Al-Ta`lil' i.e. denoting a causal sequence, as it gives the reason for the predestined will of Allah.

This is mentioned by Al-Hafiz Ibn Kathir and others. Accordingly, the Ayah means that whoever purchases idle discourse (i.e. music, singing, etc.) will eventually deviate from the right path and

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follow the way of Satan in misleading others as well as abandon the Qur'an and arrogantly refuse to abide by its teaching holding it in disdain even if they do so ignorantly and unintentionally.

On the other hand, if the Lam is that of Ta`lil i.e. denoting the cause, the Ayah means that Allah predestined some people to commit this sin leaving them to indulge in idle talks to lead others astray. According to both meanings, the noble Ayah includes a dispraise of those people who will end up as Satan's followers in tempting believers from their faith and mocking Allah's Ayahs as well as abandoning His book. Reality attests to this as many of those who follow their whims and are preoccupied by singing and musical instruments ended with their hearts as deprived of Iman and diverted from Al-Haqq (the Truth) except those to whom Allah showed His Mercy. Furthermore, the Islamic Shari`ah with its perfect resources from the Book of Allah and the Sunnah of His Prophet (peace be upon him) indicate the obligation of averting all means leading to deviance and malice so as to avoid falling victim to bad outcomes that inevitably come with such sins. The Prophet (peace be upon him) forbade drinking little amounts of any intoxicant lest this should tempt one to drink more, as he (peace be upon him) stated,﴾ If a large amount of anything causes intoxication, a small amount of it is prohibited. ﴿By the same token, the Prophet forbade offering Salah after Fajr (Dawn) or `Asr (Afternoon) Prayers lest Muslims should fall into the sin of imitating Mushriks (those associating others with Allah in His Divinity or worship) who worship the sun when it rises and sets. There are many cases known of those who have the least knowledge of the Islamic Shari`ah. Finally, Allah is the Only One whose Help is to be sought.

Thirdly, if the dispraise is only confined to those who purchased idle talk to deviate themselves or mislead others from the right path, there will be no benefit in mentioning idle talk specifically, as the dispraise will then encompass any mischief committed with the purpose of leading others astray even if such an act is praised by Allah (may He be Praised and Exalted). For example, this is applicable to whoever buys a Mus-haf (Arabic Qur'an) to delude people and tempt them to go astray. Allah loves the Mushaf, for it contains His words, but Allah loves His Servants to purchase the Mushaf to seek guidance and faith, not to delude and confuse others.

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It should be noted that Ibn Hazm and Abu Turab admitted that aspect and claimed that the Ayah is only applicable to that kind of people. Yet, this is a blatant mistake and diverts the Ayah from its true and general meaning.

Hence, you should know, dear reader, that these three reasons refute the claim of Abu Turab and render it invalid. Furthermore, it becomes equally clear that the noble Ayah is an apparent proof on dispraising singing and music, and prohibiting them as a means of deviance and mocking Allah's words even if those who indulge in this vice are unaware of its seriousness. This is the meaning that the Salaf derived from the Ayah. Evidently, they are the most knowledgeable people in the meanings of the legal texts and their application and the most worthy of being followed (may Allah be pleased with them). We also refuted the claim of Abu Turab concerning the Hadith of the two slave girls and the Hadith of Abu Mas`ud Al-Badri and his companions who have been permitted to sing in a wedding. We previously explained that the aforementioned two Hadiths are a decisive proof against Abu Turab and his Imam Ibn Hazm, as they lend support to the prohibition of songs and singing, not to the permission of the same. Praise be to Allah by Whose Grace good deeds are accomplished.

The great scholar Ibn Al-Qayyim (may Allah be merciful with him) commented on the Ayah (Qur'anic verse) quoted above that reads:﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) ﴿saying good words, going in line with what we mentioned earlier. Following is a statement of his words: Al-Wahidy and others said: most Mufassirs (exegetes of the Qur'an) view that idle talk refers to singing. It was the view of Ibn `Abbas as reported by Sa`id ibn Jubayr and Muqsim from him. It was also the view of `Abdullah ibn Mas`ud as reported by Abu Al-Sahba' from him. In addition, it was the view of Mujahid and `Ikrimah. Moreover, Thuwayr ibn Abu Fakhitah reported from his father on the authority of Ibn `Abbas commenting on the Ayah﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) ﴿"It refers to a man who buys a slave-girl to sing for him whether in the day or at night." Ibn Abu Najih reported Mujahid as saying, "It means buying a male or female singer for a large sum of money in order to listen to them or suchlike falsehood." This is also the view of Makhul and the opinion of Abu Is-haq as well as he said, "Most opinions

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on explaining idle talk are to the effect that it is singing as it diverts from Dhikr (Remembrance of Allah)."

Besides, Al-Wahidy said: Scholars of rhetoric are of the opinion that under this category comes all those who give idle talk, singing, tambourines and musical instruments as a preference over the Qur'an. Although the Qur'an uses the term "buy" here, the same term is used in certain contexts to denote substitution and giving preference. He added: This gives support to the view of Qatadah on this Ayah, for perhaps the man referred to, might not have spent any money. It is enough of an error to give false idle talk preference over truthful talk. Al-Wahidy further added: According to this explanation of the Ayah, it's indicated that singing is prohibited. As for songstresses, they are more strongly prohibited because of the severe threat against it. In this regard, the Prophet (peace be upon him) is reported to have said:﴾ Whoever listens to a songstress will have molten lead poured into his ears on the Day of the Resurrection. ﴿Actually, idle talk in the Ayah mentioned above is explained to mean singing in a Hadith traceable back to the Prophet (peace be upon him). Inthe Musnad of Imam Ahmad, the Musnad of `Abdullah ibn Al-Zubayr Al-Humaydy and Al-Jami` of Al-Tirmidhy on the authority of Abu Umamah, the context being that of Al-Tirmidhy, the Prophet (peace be upon him) is reported to have said:﴾ Do not sell singing slave women, do not buy them and do not teach them. There is nothing good in this trade, and their price is unlawful ﴿In such and like respects the following Ayah was revealed:﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh ﴿Although the Hadith is narrated by `Ubaydullah ibn Zahr from `Aly ibn Yazid Al-Albany from Al-Qasim, `Ubaydullah ibn Zahr being trustworthy and al-Qasim being trustworthy while `Aly being Da`if (weak), the Hadith has many other narrations through other chains of narrators which we will mention later, In sha'a-Allah (if Allah wills).

Suffice it to know that the Companions and Tabi`un (Followers, the generation after the Companions of the Prophet) explained idle talk to mean singing. This is the authentically reported view of Ibn `Abbas and Ibn Mas`ud. In this regard, Abu Al-Sahba' said: I asked Ibn Mas`ud about the Ayah:﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) ﴿He said thrice: By Allah, whom there is no God except Him, idle talk is singing. Ibn `Umar (may Allah be pleased with both of them) is also authentically reported to explain it to mean singing. Al-Hakim

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Abu Abdullah said the following under the chapter on Tafsir (exegesis of the meanings of the Qur'an) of his book Al-Mustadrak: A student in this field should know that the explanation of a Companion who witnessed the revelation of the Qur'an is, according to Al-Bukhari and Muslim, tantamount to a Hadith Musnad (a Hadith with a sound chain of narration). Under another chapter of his book, the same author said: It, i.e., the Companion's explanation of the Qur'an, is the same as a Hadith traceable back to the Prophet (peace be upon him). Although subject to criticism, yet it should be given priority with regards to its acceptability over the explanation of later generations. Undoubtedly, they are more knowledgeable about Allah's intended meaning in His Book, for it was revealed for them, they were first to be addressed therewith and witnessed its practical and verbal explanation of the Prophet (peace be upon him). Moreover, they are true eloquent Arabs and, therefore, their explanation of the Qur'an, whenever found, should not be overlooked. However, there is no conflict between explaining idle talk to mean singing and explaining it to mean events of non-Arabs, their kings, kings of Romans and suchlike stories that Al-Nadr ibn Al-Harith told the people of Makkah to divert them from the Qur'an. Actually, both belong to idle talk.

Therefore, Ibn `Abbas Said, "Idle talk means falsehood and singing." In fact, some Companions explained it to be the former, others explained it to mean the latter while others explained it to refer to both of them. Undoubtedly, singing is more idle and harmful than kings stories and events as it is the spell of adultery, origin of hypocrisy, Satan's trap and the mind's intoxicant. Moreover, it is more distracting from the Qur'an than any other false speech, for souls are inclined to and desire it very strongly.

If what's previously mentioned is known, then song listeners and lovers will have their share of such dispraise, although not all of it, but in proportion with their diversion from the Qur'an in favor of songs. The Ayahs dispraised those who replace the Qur'an with idle talks to mislead people from the path of Allah without knowledge and take it (i.e. the path of Allah or the Verses of the Qur'an) by way of mockery, those who, when the Qur'an is recited turn away in pride as if they do not hear it or as if there were deafness in their ears and those who mock Ayahs once they know about it. All these practices are not done except by the most disbelieving people. However, if such practices are done by singers and song listeners, they will have their share of dispraise as, in fact, it always happens that all those who have interest in singing and listening to musical instruments are partially mislead from the path of guidance theoretically and practically and they prefer listening to

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songs over listening to the Qur'an, in the sense that if they are given the option whether to listen to the Qur'an or to songs they will choose the latter and will find themselves unwilling to listen to the Qur'an. Moreover, they might tend to stop the reciter of the Qur'an feeling that they have heard too much. While on listening to a singer, they might ask the singer to sing more feeling that they have not heard enough. The least judgment then deserved by such a person is that they have their good share of, if not all of, dispraise.

Advice in this regard can affect only those of even partially living hearts. As for those of hard hearts who have sunk deeply into sins, the path to advising them is blocked.❪ And whomsoever Allâh wants to put in Al-Fitnah [error, because of his rejecting of Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment. ❫End quote from Ibnul-Qayyim (may Allah be merciful with him).

Following are some of the Ayahs dispraising songs and musical instruments:❪ "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways - usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit. ❫Allah (Exalted be He) also said:❪ And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. ❫"Voice" in the first Ayah and "falsehood" in the second were explained to mean singing and musical instruments. Another explanation of "voice" is any voice that propagates error and another explanation of falsehood is every Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Actually, there is no conflict between both explanations and the two Ayahs give a general indication that includes all such explanations. Undoubtedly, songs and musical instruments belong to most obscene falsehood and represent the most abominable voice of Satan as they result in hard-heartedness and diversion from Dhikr, from the Qur'an and from all acts of worship in general (as we have explained above).

As for the Hadiths pertaining to dispraising songs and musical instruments, they are numerous. Following is one of the most authentic Hadiths in this regard.The hadith is related by Al-Bukhari in his Sahihwhich

states that Hisham ibn `Ammar said that Sadaqah ibn Khalid told him that `Abdul-Rahman ibn Yazid ibn Jabir told him that `Atiyyah ibn Qays Al-Kilaby told him that `Abdul-Rahman ibn Ghanm Al-Ash`ary said that Abu `Amir or Abu Malik Al-Ash`ary told him truthfully that he heard the Prophet (peace be upon him) saying:❪ Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina (adultery), silk, Khamr (alcohol) and musical instruments. ❫The Hadith explicitly dispraises those who deem adultery, alcoholic beverages and silk as lawful. It is also a clear proof that playing musical instruments such as the tambourine, lute, drums and the like is prohibited.

Linguists unanimously agreed that the Arabic word Ma`azif should mean musical instruments. In fact, playing them is prohibited in view of the fact that it results in hard-heartedness, corruption of the hearts and diversion from the Qur'an and Salah (prayer). If playing them is accompanied by singing, it becomes more sinful and corruption becomes more potential as said by scholars whose views we will highlight later (we have already mentioned some of them).

There are other narrations of the Hadith replacing adultery with damask, a kind of silk. Muslim scholars have accepted the Hadith and deemed it as a proof of prohibiting musical instruments. However, the Hadith is criticized by Ibn Hazm and Abu Turab, following the opinion of Ibn Hazm, claiming that there is a link missing between Al-Bukhari (may Allah be merciful with him) and his Sheikh Hisham ibn `Ammar as the former did not state explicitly that he heard from the latter. Rather, Al-Bukhari left the whole matter undecided. However, Ibn Hazm was wrong in this and scholars denied his opinion in this regard, judging it to be mistaken. This is because Hisham was one of the Sheikhs of Al-Bukhari. Although Al-Bukhari recorded the Hadith in the form of a Mu`allaq Hadith (a Hadith missing a link in the chain of narration, reported directly from the Prophet), he used wording of certainty and the Hadith is thus Sahih (authentic) according to him. Moreover, scholars accepted his behaving as such and deemed as Sahih the Hadiths recorded by him in the form of Mu`allaq Hadiths for which he used wording of certainty. Actually, the Hadith at hand is one of the authentic Mu`allaq Hadiths. Perhaps, Al-Bukhari did not state explicitly that he heard the Hadith directly from his sheikh as he might have related it by way of Ijazah (authorization) or he might have related it through a chain of narrators including some of his trustworthy sheikhs which he omitted in an attempt to be brief. Supposing that

there is a missing link between Al-Bukhari and Hisham, there are still others who related the Hadith from Hisham ibn `Ammar through reliable trustworthy uninterrupted chains of narrators. Thus, the claim of Ibn Hazm and his follower Abu Turab is refuted and the truth becomes clear for those who seek the truth (We seek Allah's help).

Dear reader, below are the comments of scholars on the Hadith and their explicit refutation of Ibn Hazm's claim regarding judging the Hadith as Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). Al-Hafiz Ibn Hajar in Fat-hul-Bary, said concerning this Hadith, after quoting Al-Zarkashy's refutation of Ibn Hazm's claim that the Hadith to be Da`if, "As for the claim of Ibn Hazm referred to by Al-Zarkashy, it was claimed before him by Ibn Al-Salah in his book `Ulum Al-Hadith. He said: Mu`allaq Hadith in Sahih Al-Bukhari are the Hadiths in which the chain of narration has a missing link. Although they apparently belong to the category of Hadith Munqati` (a Hadith with a missing link after the Follower; the generation after the Prophet's Companions), they are not to be judged as Munqati` and may not be judged to be out of the scope of Sahih. Moreover, we should not take into consideration the opinion of Abu Muhammad ibn Hazm Al-Zahiri, regarding denyingthe Hadith related by Al-Bukhari on the authority of Abu `Amir and Abu Malik Al-Ash`ary stating that the Prophet (peace be upon him) said:❪ Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina, silk, Khamr (alcohol) and musical instruments. ❫He criticizes that Al-Bukhari related it saying: Hisham ibn `Ammar said... mentioning the latter's chain of narrators. Ibn Hazm claims that there is a missing link between Al-Bukhari and Hisham. Moreover, Ibn Hazm thus judged the Hadith to be invalid evidence of prohibiting musical instruments. However, Ibn Hazm was mistaken in this regard due to many reasons. In fact, the Hadith is Sahih and is related through other uninterrupted chains of narrators meeting the conditions necessary for a Sahih Hadith. Furthermore, Al-Bukhari may do so because he related the Hadith in another place in his Book through an uninterrupted chain of narrators. He may also do so due to other reasons which may not necessarily indicate a missing link. End quote.

After quoting Ibn Al-Salah's statement, Al-Hafiz Ibn Hajar stated: It is an established rule according to all memorizers that Hadiths related by Al-Bukhari in a Mu`allaq form using wording of certainty are to be attributed authentically to the one from whom the Hadith is related even if he is not one of Al-Bukhari's Sheikhs. However, if a Hadith related as such is related by another memorizer through another uninterrupted chain of narrators

provided that the conditions necessary for a Hadith to be Sahih are met, there will be no room for controversy. Therefore, I, first of all, dealt with such a type of Hadith and composed a book called "Taghliq Al-Ta`liq" on the same subject. Our Sheikh said in his commentary on Al-Tirmidhy's book on talking about Hadith sciences that the above-quoted Hadith was related from Hisham ibn `Ammar through another uninterrupted chain of narrators in the Mustakhraj of Al-Isma`ily who said: "We were told by Al-Hasan ibn Sufyan that he was told by Hisham ibn `Ammar that... " The same Hadith is also related by Al-Tabarany in the Musnad of Shamites stating: "We were told by Muhammad ibn Yazid ibn `Abdul-Samad that he was told by Hisham ibn `Ammar that..." It is also related by Abu Dawud in his Sunan stating: "We were told by `Abdul-Wahhab ibn Najdah that he was told by Bishr ibn Bakr that he was told by `Abdul-Rahman ibn Yazid ibn Jabir ..." Abu Dawud's chain of narrators." End quote.

The great scholar Ibn Al-Qayyim (may Allah be merciful with him) after quoting the Hadith in his book Al-Ighathah stated, "This Hadith is related by Al-Bukhari in his Sahih as evidence in a Mu`llaq form but using wording of certainty. He said, "Chapter on those who deem alcoholic beverages as lawful giving them other names. Hisham ibn `Ammar said that he was told by Sadaqah ibn Khalid that he was told by `Abdul-Rahman ibn Yazid ibn Jabir that he was told by `Atiyyah ibn Qays Al-Kilaby that he was told by `Abdul-Rahman ibn Ghanm Al-Ash`ary that he was told by Abu `Amir or Abu Malik Al-Ash`ary - who, by Allah, never told me a lie - that he heard the Prophet (peace be upon him) say:(Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina, silk, Khamr (alcohol) and musical instruments. And verily, some people will stay near a high mountain; their shepherd will come to them with one of their herds in the evening, and the poor will come to them for a need, but they will say, 'Return to us tomorrow.' So Allah will destroy them by night and bring down upon them the high mountain, and He will transform others into apes and monkeys until the Day of Resurrection.)and he did not doubt the authenticity of the Hadith on the contrary to Ibn Hazm who doubted it authenticity to support his groundless view concerning the permissibility of musical instruments. Actually, Ibn Hazm claimed the Hadith to be Munqati` as Al-Bukhari did not connect the chian of narrators to himself. However, such a groundless opinion can be refuted through the following aspects:

First: It is a fact that Al-Bukhari met Hisham ibn `Ammar and heard Hadiths from him. Thus, saying Hisham said such-and-such is tantamount to saying we were told by Hisham.

Second: Al-Bukhari would never have deemed it permissible for himself to use wording of certainty while reporting from Hisham unless he had been fully certain that Hisham had already authentically reported it. This often happens because Al-Bukhari reported so many well-known Hadiths from that Sheikh. Undoubtedly, Al-Bukhari is very far away from being Mudallis (a Hadith narrator who provides misleading information about his Shaykh or the chain of narration).

Third: He included it in his book called Sahih (authentic) to support one of his views. Had the Hadith not been Sahih, he would not have done so.

Fourth: He related it in a Mu`allaq form using wording of certainty not that of doubt. It is a habit of his that he would say the Prophet (peace be upon him) is reported to have said such-and-such if he left a Hadith he related undecided or if it did not met his authenticity criteria. However, wherever he says the Prophet (peace be upon him) said such-and-such, then he was certain that the Hadith was authentically traceable back to the Prophet.

Fifth: Leaving all the above facts aside, the Hadith is related through Sahih uninterrupted chains of narrators by others. Abu Dawud under the Chapter on Clothing said: We were told by `Abdul-Wahhab ibn Najdah that he was told by Bishr ibn Bakr that he was told by `Abdul-Rahman ibn Yazid ibn Jabir that he was told by `Atiyyah ibn Qays that he said that he heard `Abdul-Rahman ibn Ghanm Al-Ash`ary said that he was told by Abu `Amir or Abu Malik ... mentioning the Hadith in an abridged form. It is also related by Abu Bakr Al-Isma`ily in his book Al-Sahih in the form of a Musnad Hadith (a Hadith with a sound chain of narration). He attributed the Hadith decisively to Abu `Amir without any doubt in it. Inferred from the Hadith is that musical instruments are idle instruments as agreed upon by linguists. Were they permissible, the Prophet (peace be upon him) would not dispraise deeming them lawful and would not connect deeming them lawful to deeming alcohol and adultery (or damask based on the difference of the wording of the Hadith's two narrations) lawful. Actually, damask the Companions authentically reported to have worn is not the kind that is dispraised in the Hadith as damask is of two kinds; one made of silk and another made of wool.

Moreover, Ibn Majah in his Sunan said: `Abdullah ibn Sa`id told him that Mu`awiyah ibn Salih told him that Hatim ibn Hurayth told him that Ibn Abu Maryam told him that `Abdul-Rahman ibn Ghanam

Al-Ash`ary told him that Abu Malik Al-Ash`ary (may Allah be pleased with him) reported Allah's Messenger (peace be upon him) to have said:(Verily, people from my Ummah (nation) shall drink Khamr (alcohol), calling it by a name other than its true name. Stringed instruments and songstresses will be played above their heads. Allah will cause the earth to swallow them and make of them apes and pigs.)This is a trustworthy chain of narrators. Inferred from the Hadith is that Allah threatened those who deem musical instruments lawful to cause the earth to swallow them and turn them into apes and pigs. Although they are threatened for doing all these acts in total, each act has its share of dispraise and threat. To the same effect, many Hadiths were reported on the authority of Companions such as Sahl ibn Sa`d Al-Sa`idy, `Imran ibn Husayn, `Abdullah ibn `Amr, `Abdullah ibn `Abbas, Abu Hurayrah, Abu Umamah Al-Bahily, `A'ishah, the mother of the believers, `Aly ibn Abu Talib, Anas ibn Malik, `Abdul-Rahman ibn Sabit and Al-Ghazy ibn Rabi`ah.

We will quote these Hadiths so that the people of the Qur'an will feel delighted therewith and so that the people of Satan's singing will feel disappointed. He then quoted them all."

Had not it been for the sake of briefing, I would also quote them for you, dear reader. However, I refer those who want to read them to the book of Al-Ighath so that they may feel delighted and comfortable. Being so many and of variable chains of narrators, they constitute clear proof and irrefutable evidence of prohibiting and disliking songs and musical instruments. They are also to be added to the Ayahs quoted above and Hadiths indicating prohibiting songs and musical instruments. Furthermore, all of them indicate that using such things and being occupied therewith are means leading to Allah's wrath and punishment, to going astray and to leading others astray from Allah's path (we ask Allah to protect us and all Muslims against these things and to make us safe from falling into misleading temptations, for in fact He is the One capable of doing so!)

As for the opinions of scholars on songs and musical instruments, including Companions and those who followed them in good, there are many opinions recorded (we have already quoted some of them). However, below are some more which we quote as completion and support of the opinions quoted above. May Allah grant us success!

It is related by `Aly ibn Al-Ja`d and others that `Abdullah ibn Mas`ud (may Allah be pleased with him) said:(Singing produces hypocrisy in the heart as water nurtures grass.)The same Hadith is traceable back to the Prophet

(peace be upon him). However, it is more reliably known to be the speech of Ibn Mas`ud (may Allah be pleased with him).

The great scholar Ibn Al-Qayyim (may Allah be merciful with him) in his book Al-Ighatah, after quoting the tradition mentioned above, commented, "A question may arise: why from among all sins should singing produce hypocrisy in particular?

The answer is: It is a clear indication of the Companions understanding of the state of the heart and actions and knowledge about heart diseases and cures. It also indicates that they are true spiritual reformers in contrary to those who deviated from their way and tried to reform hearts by the greatest disease. By doing so, it was as if they were trying to heal diseases by poison. This is exactly

what they did through many or most of medicines they produced. Thus, coincidence of scarcity of doctors and multitude of patients resulted in many diseases that were never suffered from by the Salaf (righteous predecessors). It also resulted in a patient's refusal of the beneficial medicine provided by the Law-Giver and acceptance of things that have the effect of making the disease severer. Therefore, calamity spread, evil became aggravated, houses, streets and markets became full of patients and ignorant people became doctors.

Therefore, know that songs have particular characteristics that sprouts the heart with hypocrisy causing just as water sprouts plants. Among the qualities of songs are:

they distract the heart and prevent it from contemplating on, understanding, and acting in accordance with the Qur’an. This is because the Qur’an and songs can never coexist in one heart, since they are contradictory to each other. In fact, the Qur’an forbids pursuing vanities, ordains chastity, avoiding lusts and reasons leading to error and prohibits following the steps of Satan. Songs, on the other hand, encourage the very opposite of these virtues. Singing excites hidden lustful desires and entice people to do obscene acts. It also encourages unlawful bisexual and homosexual relationships. Its effect is identically like that of wine, in that both stir up lusts. In fact, singing is like a brother, deputy, ally and intimate friend of wine, between whom Satan concluded the covenant of unsolvable correlation. Moreover, it can be described as heart's spy, ardency stealer and mind licorice. To clarify, it penetrates heart passages to reach heart secrets and then occupies the imagination faculty from where it gets out whims, desires, vanities, flatness, frivolity,

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,levity and foolsihness. You may see a man appearing to be full of dignity, wisom, delight of faith, solemnity of Islam and beauty of the Qur'an but once he listens to songs, his mind is disturbed, diffidence fades away, virility dwindles, delight vanishes, composure dies away, Satan becomes happy, faith complains about him to Allah and the Qur'an becomes inaccessible which thus, supplicates Allah (Exalted be He) not to make it coexist in one heart with the Qur'an of Allah's enemy.

The man then deems good what he had deemed bad before listening to songs and starts to disclose the inner secrets of the soul. Staidness and calmness are then replaced by gossip, lying, ecstasy, and crackling fingers. The man then swings his head, shakes his shoulders, beats the ground with his feet, strikes his head, leaps like flies and turns like a beast moving a cartwheel. He then starts to clap hands as women do. Such a man may sometimes moan out of sadness and sometimes cry like a mad person. An expert from among such listeners was truthful when he siad:

Do you remember the night when we gathered	**listening to good songs until morning?**
When the cup of songs was distributed among us	**and we were intoxicated without drinking.**
we felt nothing but the ecstasy	**full of joy that spread out there.**
When a caller to desires (singer) shouts out	**vanity soon becomes willing to come in.**
We then have nothing but our souls	**to sacrifice for the sake of eyes of the beautiful.**

Some pious men said, "Listening to songs causes some people to be hypocrites, others to be stubborn, others to be liars, others to be self-indulgent and others to be frivolous."

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The most likely effect of songs is loving imagery and deeming lewdness good. Moreover, being addicted to it makes reciting and specifically listening to the Qur'an unfavorable to the hearts. If this is not hypocrisy, what then should hypocrisy be?

To further clarify this issue, singing is the Qur'an of Satan, as we will mention later, and thus, it may never coexist with the Qur'an in one heart. Moreover, the essence of hypocrisy is that someone's apparent practices differ from his inner intention. The practices of a lover of songs may fall within no more than two categories; either be brazen-faced, in which a case he will be an open profligate, or pretend to be pious, in which a case he will be a hypocrite. In the second case, such a person will show love for Allah (Exalted be He) and hoping the Last Day while his heart is full of desires and love of things disliked by Allah (Exalted be He) and His Messenger (peace be upon him), including the sounds made by musical instruments and other things excited by songs. The heart of such a person will, in fact, be occupied by such bad things and void of loving things that are loved by Allah (Exalted be He) and his Messenger (peace be upon him), which reflects pure hypocrisy.

Furthermore, belief consists of verbal expression and practice, i.e. pronouncing the truth and acting in obedience to Allah (Exalted be He) . This notion may only result from Dhikr (Remembrance of Allah) and recitation of the Qur'an. On the other hand, hypocrisy consists of saying falsehood and doing bad deeds which may result from songs.

Besides, signs of hypocrisy are saying Dhikr scarcely, laziness to come and offer Salah (Prayer) and performing Salah so quickly, which are the most likely characteristics of all lovers of songs.

In addition, hypocrisy is based on lying and singing consists the most lying poetry as it beautifies the ugly,

ornaments it and urge to reach it. On the other hand, it uglifies the beautiful and discourages from doing it. Surely, this is the true essence of hypocrisy.

To the same effect, songs are based on cheating, deception and illusion which constitute the essence of hypocrisy.

In the same regard, a hypocrite corrupts when he thinks he reforms as Allah (Exalted be He) told us so about hypocrites. Likewise, those who listen to songs corrupt their hearts and souls while thinking that they are reforming them. Similarly, a singer invades the hearts with the trial of desires, whereas a hypocrite invades them with the trial of

doubts. Al-Dahhak said, "Singing corrupts the heart and displeases the Lord."

Moreover, `Umar ibn `Abdul-`Aziz sent a letter to his son's tutor stating, "The first thing you should teach them to believe in is hating musical instruments which are encouraged by Satan and lead to Allah's wrath. I was informed by trustworthy knowledgeable people that sounds produced by musical instruments, listening to songs and humming therewith grows hypocrisy in heart just as water grows grass."

Thus, singing corrupts the heart, which, once corrupted, becomes a fertile land for hypocrisy.

In total, farsighted people who think deeply how those who listen to songs are and how the people of the Qur'an are will easily find out how knowledgeable are the Companions about the maladies and medicines of the heart. May Allah grant us success!

Furthermore, Ibn Al-Qayyim in another place of his book Al-Ighathah said, "Imam Abu Bakr Al-Tartushy, one of the great Maliki scholars, stated in the introduction to his book about prohibiting listening to songs:

Praise be to Allah the Lord of the worlds and the consequence is that of the pious and no aggression except on the oppressors. We ask Allah to show us the truth and help us to follow it, and to show us falsehood and help us to avoid it. In the past, people who would commit sins would hide from people and then ask Allah's forgiveness and repent to Him. Due to the increase of ignorance and decrease of knowledge, matters became so inverted that people came to commit sins in public. It became worse to the extent that we heard that some Muslim brothers, may Allah guide both of us, are overpowered by Satan who enticed them to love songs and listen to crackling fingers and whistling believing it to be a part of religion bringing them closer to Allah. Moreover, a group of Muslims practiced it in public and thus forsake the believers path and ran counter to scholars and religious leaders﴿ And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination! ﴾I considered, thus, it proper to clarify the truth and refute the claims of falsifiers through evidence implied in the Qur'an and the Sunnah. I will begin with mentioning opinions of those scholars worthy of being asked

for fatwa in all parts of the earth, so that such a group of people may know that they ran counter to Muslim scholars through committing such acts. May Allah grant us success!

He then added, "As for Malik, he prohibits singing and listening thereto. He even views that if a man buys a slave-girl and finds her a singer, he has the choice to return her to the seller for being defective. Malik (may Allah be merciful with him) was also once asked about the kind of songs deemed lawful by the people of Madinah, to which he replied, "It (singing) is practiced only here by the lewds." He added:

As for Abu Hanifah, He hates singing and considers it a sin. The same applies for the unanimously agreed upon view of the Kufah'a scholars, including Sufyan, Hammad, Ibrahim, Al-Sha`by and others. We also know no disagreement among the Basra scholars in this regard." End quote from Al-Tartushy.

My comment is that by the group that loved singing and considered it a part of religion bringing them closer to Allah (Exalted be He) he meant a group of Sufis. They innovated the Bid`ah (innovation in religion) of listening to songs claiming that it makes them more active in doing acts of worship and trying to get closer to Allah (Exalted be He) through all acts of worship. Actually, scholars of their time denied their behavior doing their best to advise them. Moreover, scholars of truth are unanimous that acts innovated by such a group constitute an abhorred Bid`ah. Therefore, Al-Tartushy composed the above-referred-to book to refute their false beliefs.

Hence, readers should know those who are fond of listening to songs and musical instruments are divided into two categories:

The first category: considered it a part of religion and an act of worship. This group is more evil, sinful and dangerous than the other group as they innovated in the religion something for which Allah (Exalted be He) gave no permission. It is very strange that they made singing and musical instruments, which are tools of profligacy and disobedience, to a religious rite seeking it to bring them closer to Allah (Exalted be He).

The second category: considered singing and musical instruments as means of amusement so that they might have some fun after hard worldly work. However, they are mistaken for doing so and on the verge of a great danger of going astray and leading others astray. Nevertheless, they are less sinful than the first

category as they did not consider doing so to be a religious ritual or an act of worship. They were only amusing themselves and having fun. Anyway, scholars explicitly prohibit and refuse both categories. The great scholar Ibn Al-Qayyim (may Allah be merciful with him), after quoting the above-mentioned statement of Al-Tartushy, stated,

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"My comment is that the view of Abu Hanifah in this regard is the most strict from among all other views. Moreover, his disciples explicitly prohibited listening to such musical instruments as reed pipes and tambourines and even flutes. They judged it to be a sin whose committer should be deemed profligate and his testimony should be unacceptable. More strictly, they even said that listening to singing denotes Fisq (flagrant violation of Islamic law) while having pleasure wherefrom denotes disbelief. To this effect, they reported a Hadith which is not authentically traceable back to the Prophet (peace be upon him). They further argued that one should do one's best to avoid listening thereto once he passes by it or hears it in his proximity.

In this regard, Abu Yusuf said regarding a house from which the voice of musical instruments is heard, "You should enter therein without seeking permission because forbidding evil is obligatory. If entering therein without seeking permission is impermissible, people would not be able to do the obligation. Scholars further view that such a case should be brought before the ruler if such voices come out of such a house. If the owner of the house insists, he should be jailed, whipped or even dismissed from his house."

As for Al-Shafi`y, he said in his book Adabul-Qada', "Singing is an abhorred pastime that resembles falsehood and illusion. The testimony of anyone who frequently listens thereto is unacceptable in view of being idiotic." Al-Shafi`y's disciples, like judge Abu Al-Tayyib Al-Tabary, Sheik Abu Is-haq and Ibn Al-Sabbagh prohibited also singing and refused the opinion of those who claimed to have deemed it permissible

Sheikh Abu Is-haq in his book Al-Tanbih said expressing a unanimous agreement, "It is impermissible to lease a prohibited yield such as singing, blowing pipes and serving wine." He also said in Al-Muhadh-dhab, "It is impermissible to lease a prohibited yield such as singing. Being prohibited, no money may be taken in return for it, in which case it will be tantamount to dead animals and blood."

The Sheikh's statements implied the following facts:

First: The yield of singing in itself is prohibited.

Second: Leasing such a yield is null and void.

Third: Taking money in return for it is impermissible as it is tantamount to receiving money in return for dead animals and blood.

Fourth: A man may not give his money to a singer as it stands for paying money for something prohibited and thus will be equal to paying money for blood and flesh of dead animals.

Fifth: Blowing pipes is impermissible. Being the least harmful musical instrument, the case should then be more strict with such instruments as tabor, tambourine and flute. Actually, one who has the least amount of

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knowledge should not refrain from deeming it unlawful, for it is least described as lovers' and drunkards' slogan.

Likewise, Abu Zakariyya Al-Nawawy said in his book Al-Rawdah,

"The second category: To sing accompanied by musical instruments played - which represents the slogan of a drunkard - such as tambourine, lute, crymbal and other musical instruments. Actually, both playing and listening to such instruments is impermissible. He added that there are two conflicting opinions on whether flute is permissible. However, Al-Baghawy outweighed impermissibility. Nevertheless, he quoted Al-Ghazaly as deeming it permissible. In fact, the sound opinion is that flute is prohibited. Moreover, Abu Al-Qasim Al-Dawla`y composed a book on prohibiting flutes.

Besides, Abu `Amr ibn Al-Salah claimed a unanimous agreement on the impermissibility of listening to a combination of tambourine, flute, and singing sounds. In his Fatawa he said, "As for deeming listening to songs permissible, it should be known that listening to a combination of tambourine, flute and singing sounds is impermissible according to the Imams of the four Madh-habs (Schools of Jurisprudence) as well as other Muslim scholars. Actually, it was not proven that any of the scholars who are known for their considerable opinion, as far as consensus and dispute is concerned, judged listening to such sounds to be permissible. However, some of Al-Shafi`y's disciples are reported to have differed on the permissibility of the sound of flute alone and that of tambourine alone. Therefore, those with weak mental faculties might think that Shafi`i scholars differed regarding listening to a combination of sounds made by such instruments. However, thinking as such is a fatal error as it leads to bad consequences denounced by Shar`y (Islamic legal) and rational evidence as differences of opinion may not, in all case, be a reliable base for action. Actually, if someone pursues areas of difference among scholars targeting all non-strict views, such a person will be on the verge of heterodoxy. Moreover, their claim that listening to songs is an act of worship runs counter to the consensus of Muslims, he who conflicts with which will be liable to punishment provided for in the following Ayah (Qur'anic verse):﴿ And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination! ﴾The author, in fact, spoke in length about the refutation of both categories who caused a great trial for Muslims: the first who deemed lawful what Allah (Exalted be He) prohibited

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and the second who tried to draw closer to Allah (Exalted be He) through acts that are more likely apt to divert them from Him. Actually, Al-Shafi`y, his disciples, and followers of his Madh-hab expressed the most strict statements in this regard. Al-Shafi`y is authentically reported as saying, "I have witnessed while in Baghdad some practice innovated by heretics which they call Taghbir. By doing so, they aim at diverting people from the Qur'an." We notice that Al-Shafi`y described Taghbir, which is a kind of poetry aiming at arousing people's dislike for worldly pleasure which is sung by a singer while accompanied by a melodious tone produced by beating a cane against a cushion, as driving people away from the Qur'an. You can imagine to what extent will he be more strict regarding listening to something incomparable to Taghbir which contains all sorts of corruptions and prohibitions. Indeed, Allah is the protector of His religion against all intrigued learned persons and ignorant worshippers.

To this effect, Sufyan ibn `Uyaynah said, "Beware of the Fitnah (trial) of a dissolute learned man and that of an ignorant worshipper. Actually, their Fitnah is appealing to those intrigued. If one contemplates on the corruption befalling the Ummah, one will find it caused by both categories."

As for the view of Imam Ahmad, his son `Abdullah said, "I once asked my father about singing. He replied,

'Singing produces hypocrisy in the heart. Thus, I do not like it.' He then quoted the statement of Malik, 'It is practiced here by the obscene only.'" `Abdullah added, "I heard my father say, 'I heard Yahya Al-Qattan say: If someone, regarding areas of difference of opinion, acted in accordance with all non-strict views, e.g. the view of the Kufa scholars on vermouth, the view of the Madinah scholars on listening to songs and the view of the Makkah scholars on Mut`ah (temporary marriage), he will be a flagrant violator of Islamic law.

Furthermore, Ahmad said: Sulayman Al-Taymy said, "If you acted on the non-strict view or mistake of every scholar, you will combine all aspects of evil." He also gave the fatwa that musical instruments such as tambourine or the like should be broken once seen exposed when it is feasible to break them. There are also two conflicting narrations from him regarding whether musical instruments should be broken if seen hidden under clothes. Regarding the issue of some orphans who inherited a songstress slave-girl and wish to sell her, he viewed that she should be sold as naive. He was argued that the slave-girl equals 20000 or more if sold as a songstress and 2000 or less if sold as naive. However, he insisted that she should be sold only as naive. Had the revenue of singing been lawful, he would not have let orphans lose such a large sum of money. As for listening to the singing of a non-Mahram (spouse or unmarriageable relative) or of a beardless person, it is one of the greatest sins and most likely to corrupt one's faith.

In this regard, Al-Shafi`y (may Allah be merciful with him) said, "If the owner of a slave-girl

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gathers people to listen to her, he will be judged to be an idiot whose testimony is unacceptable. Al-Shafi`y was very strict in this regard that he judged one who does so to be a weak man.

The judge Abu Al-Tayyib said, "The owner is judged to be an idiot as he called people to falsehood. Actually, one who calls people to falsehood is considered an idiot and even a profligate." He added: Al-Shafi`y disliked Taghbir (a musical tone made by beating a cane against a hard object) criticizing it as being innovated by heretics to divert people from the Qur'an. He added, "As for lute, tambourine and other musical instruments, they are prohibited and those who usually listen to them are profligate. Undoubtedly, following the view of Muslim scholars in total is better than following the view of two persons object of doubt." By the two persons object of doubt he means Ibrahim Ibn Sa`d and `Ubaydullah Ibn Al-Hassan. He once said, " All scholars are unanimous regarding the impermissibility of singing except for two men, Ibrahim Ibn Sa`d whom Al-Sajy considered to be unobjectionable, and `Ubaydullah Ibn Al-Hasan Al-`Anbary, Basra's judge, whose reliability is an object of doubt. End quote from Ibn Al-Qayyim (may Allah be merciful with him).

Moreover, Al-Qurtuby in his Tafsir (exegesis of the Qur'an) quoted Al-Tabary as stating, "Scholars of all countries are unanimous that singing is abhorred and forbidden. An exception to this consensus is Ibrahim Ibn Sa`d and

`Ubaydullah Al-`Anbray." End quote. My comment is that Ibrahim Ibn Sa`d and `Ubaydullah Ibn Al-Hassan Al-`Anbray are trustworthy scholars belonging to the third generation. Perhaps, the kind of listening deemed permissible by them is listening for short periods to songs that arouse dislike for worldly pleasure and awakens desires for the Hereafter. However, it may never be understood that they deemed listening to unlawful songs permissible. The same applies to the view reported from `Abdullah Ibn Ja`far Ibn Abu Talib (may Allah be pleased with him) to the effect that he listened to songs and bought songstress slave-girls. This should also be understood to refer to a small amount of listening that may not divert from truth or lead to falsehood. Nevertheless, Ibn `Umar and Al-Hassan Al-Basry denied him such behavior.

It is well-known to all knowledgeable and believing people that truth is more worthy of being followed and that it is impermissible to run counter to the consensus of scholars following irregular views while relying on no evidence. Rather, those irregular views should be understood in the best possible contexts if their holders are worthy of our trust being famous for piety and faith.

I have already quoted for you, dear reader, the view of Sulayman Al-Taymy stating, "If you acted on the non-strict view or mistake of every scholar, you will combine all aspects of evil."

In his Tafsir, Al-Qurtuby stated, "Abu Al-Faraj said:

Al-Qaffal a fellow Maliki, said: The testimony of a singer or dancer is unacceptable. My comment is that once singing is proved to be impermissible, it will be also impermissible to receive a wage for it. However, Ibn `Abdul-Bar claimed a consensus on the impermissibility of receiving a wage for doing so." End quote from Al-Qurtuby.

So far, I have finished all that I can say on the issue, i.e. singing and musical instruments. In fact, if we pursue all the Hadith, traditions and opinions of scholars on the issue, we will talk too much. However, the abovementioned quotations are sufficient as convincing evidence for those who seek the truth.

As for those who insist on following whims, we will stand helpless. We ask Allah to guide us and all Muslims to that which pleases Him and to be safe from all reasons leading to His wrath and punishment. We seek Allah's refuge from the evils of ourselves and our bad deeds. My advice to Abu Turab and all those fond of songs and musical instruments to fear Allah, repent to Him and to return to truth, for, indeed, returning to truth is a virtue and persistence in error is vice. Had not we aimed at briefing, we would have drawn attention to all mistakes made by Abu Turab in his article. However, farsighted persons can easily find such mistakes through the abovementioned facts. We seek Allah's help and rely on Him. There is no might or power except with Allah. Allah is sufficient for us and the Best of those on whom to depend. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

The ruling on singing and the gathering of people to listen

to musical instruments and songs.

Two questions submitted to His Eminence, Sheikh `Abdul-`Aziz ibn Baz with regard to the ruling on singing. They are:

Q 1: What is the ruling on songs? Are they Haram (prohibited) or not? Note that I only listen to them for amusement.

And what is the ruling on playing the instrument of Rababa and listening to old songs?

Is playing the drums at weddings Haram although I heard that there is nothing wrong with that?

May Allah reward you and lead you to the right path!

The answer: Listening to songs is Haram and a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is a cause of heartlessness that ultimately diverts man from Dhikr (Remembrance of Allah) and performing Salah (Prayer). Many scholars explain Allah's saying: ﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) ﴾ **to mean singing.** `Abdullah ibn Mas`ud **(may Allah be pleased with him) used to swear that the idle talk here refers to singing. Yet, it is even more detestable if singing is accompanied with a musical instrument, such as rababah i.e. Arab fiddle, lute, violin, and drums. Some scholars state that singing accompanied with musical instruments is unanimously forbidden.**

Hence, it is obligatory to beware of that. It is authentically reported that the Messenger of Allah (peace be upon him) said, ﴿ "Verily, among my Ummah (nation) there will be people who will deem as lawful: Al-Hir, wearing silk [for men], Khamr (alcohol), and musical instruments." ﴾ **Al-Hir refers to adultry.**

I advise you and everyone else to listen to the Holy Qur'an radio station and Nur `Ala Al-Darb (Light on the way) program. They present great benefit instead of listening to songs and musical instruments.

As for wedding parties, it is permissible to strike tambourines in them accompanied with respectful singing free from calling to unlawful acts or praising impermissible matters for the gatherings of women in order to announce marriage and distinguish it from illegitimate relations, as reported from the Prophet (peace be upon him).

As for drums, it is not permissible to use them in weddings. Only a tambourine is permissible. Furthermore, loud speakers are not permitted in weddings and so are the prohibited songs usually played, because they entail great Fitnah (temptation) and bad consequences as well as harming Muslims. It should be noted that a short time is enough for declaring marriage. Indeed, wasting a lot of time in weddings leads to missing Fajr (Dawn) Prayer, which is one of the worst abominations and acts of hypocrites.

Q 2: What is the ruling on people's gatherings to listen to musical instruments such as the lute, the voilin, the drums and other instruments which are usually accompanied by singing? Please note that they claim what they do is permissible.

The answer: The Ayahs (Qur'anic verses) of the Qur'an and the Prophetic Hadiths emphatically dispraise songs and musical instruments and warn against them. Furthermore, the Qur'an mentions that using such instruments is a means to misguidance and mockery of Allah's Ayahs. Allah (Exalted be He) says:﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴿

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The majority of scholars explained that idle talks refers to songs and musical instruments and every sound that diverts from the path of Allah (Exalted be He). It is authentically reported that the Prophet (peace be upon him) said:﴾ "Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina i.e. illicit sexual intercourse, silk, Khamr (alcohol) and musical instruments." ﴿

﴾ The Prophet (peace be upon him) said: At the end of the time, the people will make it lawful as they make wine, adultery, and silk lawful. ﴿**This is one of the signs of his prophethood (peace be upon him), as all that he said really came true. The aforementioned Hadith is clear in dispraising singing and those who regard it as lawful. It also dispraises those who consider it acceptable to drink Khamr and commit Zina. There are many Ayahs and Hadiths against songs and musical instruments.**

Whoever claims that Allah (Exalted be He) made it permissible to listen to songs and musical instruments, has ignorantly told lies against Allah (Exalted be He) and committed one of the ugliest abominations. May Allah save our hearts from following vain desires and Satan.

It is even worse to claim that listening to songs is Mustahab (desirable). This reflects utter ignorance of Allah (Exalted be He) and His Din (religion). Thus, they falsely ascribe lies to His Shari`ah. It is indeed Mustahab to play the tambourine during weddings for women only to publicize marriage and distinguish it from Zina. Moreover, there is no harm in singing some songs that are familiar to women on occasions which do not include any unlawful words or forsaking an obligation. This should happen in women's places which are isolated from men's in order to avoid intermixing between both sexes and without bothering the neighbors with loudspeakers, because this is a wrongful act. Similarly, it is impermissible for women in weddings to use any musical instruments other than the tambourine, such as the lute, the violin, or the rabab, as this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and they are only permitted to use the tambourine.

Men are not allowed to use or play any musical instruments whether in wedding parties or on other occasions. Rather, they are only permitted to train on weapons of war such as archery, riding horses, and competing in that field in addition to other means of war, such as

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training on using spears, tanks, planes, canons, automatic rifles, bombs, and all matters that help serve the purpose of Jihad (fighting/striving in the Cause of Allah).

May Allah set right the affairs of Muslims, grant them good comprehension of their religion and learning what help them in Jihad against their enemies and protection of their countries. He is All-Hearer and responsive!

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Songs: Islamic viewpoint

I have read what some local news published about the call that the Saudi national radio station should broadcast songs from the most famous male and female singers following the example of the Jews and their likes. They claim that this practice would attract listeners who are fond of singing to the Saudi national radio station instead of listening to other radio stations. I have also read the reply to this call written by Shaykh `Abdul-Malik ibn Ibrahim and Shaykh Hasan ibn `Abdullah and another writer who refused to mention his name. They replied to this foolish call, malicious idea, and deviant desire that incurs Allah's Wrath. May Allah reward those who defend Al-Haqq (the Truth) with the best reward, and guide those who deviated from His Path and protect Muslims from this evil and Fitnah (temptation).

Dear reader, the radio station is itself a double-edged medium that you could use either for your own benefit or in harm purposes.

Undoubtedly, it is obligatory by Islamic law and reason that this means should be a way to the guidance of the Ummah (nation) in religious and worldly matters. It is absolutely impermissible to become a means to corruption and diverting the Ummah from achieving its objectives and helping it attain what is beneficial. On the other hand, those endowed with sound minds and good Fitrah (natural disposition) can not deny that providing the radio broadcast with immoral songs by male and female singers is an evil practice that will cause corruption and demoralization instead of reformation and guidance. It is better that those

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who call for imitating the Jews and their likes do not limit their efforts to calling for singing. Rather, they should have encouraged Muslims to catch up with their advancement by means of building new factories and fruitful business activities. Unfortunately, they have become demoralized and have lost insight to call their Muslim brothers to imitate the enemies of Allah (Exalted be He), His Messenger (peace be upon him), and Arab Muslims in particular in one of the most abominable practices and low morals that strip nations of their freedom and divert them from aspiring to high morals, respectful manners, and reformation to the contrary evils, sins, and corruption. What could be more devastating and a reflection of weak minds and demoralization than an Islamic country that seeks to propagate a despicable call and one of the ugliest abominations and immoral manners for which it should take as an example a nation that publicly expresses its sternest enmity towards Islam and Arabs, and which was cursed by Allah (Exalted be He). Accordingly, those who follow it will have a share of Allah's Wrath. Allah (Exalted be He) distinguished between His Creatures and ranked them differently with regard to their aspirations and objectives. Those who want to make reform should call for high morals, honorable deeds, and seeking to develop beneficial businesses and factories that will do good for the nation in this age of material advancement, and diversified ideologies. On the other hand, there are those whose morals are heavily degraded to the extent that they call to the most degradable manners and immorality. They call for what undermines the stability of their nations and pushes them away from the road to prosperity and reformation which are only attained by means of painstaking efforts. Furthermore, they do not urge their nations to imitate other nations in the fields of advancement that could be applied in their own countries but their aim is to drive it in the way of evil, not goodness and in the way of what causes harm, not benefit. It is only through this that Allah (Exalted be He) tests His Creatures and this is His Way in distinguishing between who is good and bad among them. Verily, Glorified be Allah who is the Most-Wise and Most-Knowledgeable of the affairs of His Servants.

Dear honorable reader, you should know that letting the radio broadcast songs and music is evil and Haram (prohibited) according to the Ijma` (consensus) of trustworthy scholars, and even if singing is not accompanied by any musical instrument,

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it is still Haram according to the majority of scholars. Moreover, it is evidently confirmed by many reported proofs that listening to songs and being fond of them, especially when they are accompanied by musical instruments such as the lute, is one of the most wicked trials of Satan with which he tempts the hearts of the ignorant, diverts them from the Qur'an, and makes them inclined to wickedness and disobedience. Singing is the recitation of Satan and an evil that leads to Zina, homosexuality, and all kinds of malicious acts and vices.

It is reported by Abu Bakr Al-Tartushy and other scholars that the Imams of Islam have all dispraised singing and musical instruments and warned against them. Furthermore, the knowledgeable scholar, Abu `Amr ibn Al-Salah (may Allah be merciful with him) reported the scholar's prohibition of singing which is accompanied by musical instruments such as the lute. Such means render the hearts diseased, hardened, and spoil morals, and divert people from Dhikr (Remembrance of Allah) and Salah (Prayer). There is no doubt that singing is a means of entertainment that Allah (Exalted be He) dispraised as a cause of implanting hypocrisy in the hearts in the same way that water helps grass grow. This is even worse when ignorant people are inclined to famous singers whose effect is more harmful to the hearts. Allah (Exalted be He) says: ﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴿ ﴾ And when Our

Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear. So announce to him a painful torment. ❳ Al-Wahidy and other Mufassirs (exegete of the Qur'an) said that idle talk refers to singing. End of Quote.

The leading figure among the learned Companions Ibn Mas`ud (may Allah be pleased with him) used to swear by Allah that idle talk refers to singing.

He (may Allah be pleased with him) said: Singing implants hypocrisy in the heart as water grows plants. There are many traditions and sayings from the Sahabah and the Tabi`un (Followers, the generation after the Companions of the Prophet) that dispraise singing and musical instruments. Moreover, it is authentically reported that the Prophet (peace be upon him) said,❲ "Verily, among my Ummah (nation based on one creed)

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there will be people who will deem as lawful: Al-Hir, silk, Khamr (intoxicants), and musical instruments. ❳Related by Al-Bukhari. Al-Hir refers to (premarital sexual intercourse and/or adultery).

As for the word "Ma'azif", it refers to means of entertainment, such as music, prohibited instruments like drums, the lute, the rababa i.e. the Arab fiddle, and string instruments.

The knowledgeable scholar, Ibn Al-Qayyim (may Allah be merciful with him), said in Al-Ighatha that there is no disagreement among the linguists that Ma'azif refers to all musical instruments.It is also related by Al-Tirmidhy on the authority of `Imran ibn Husayn (may Allah be merciful with him) that the Messenger of Allah (peace be upon him) said:❲ There will be stoning, sinking, and distortion in my people. A Muslim man said: When will that happen, Messenger of Allah? He replied: When female singers and musical instruments spread and wine is drunk. ❳It is also related by Ahmad in his Musnad with a good Sanad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said,❲ Allah has forbidden wine (khamr), game of chance (maysir), drum (kubah), and every intoxicant. ❳The Kubah is the drum as mentioned by Sufyan, a narrator of the Hadith.

There are many Hadiths and traditions that dispraise singing and musical instruments and what we mentioned should be sufficient and convincing for the truth seeker. It should be noted that those who call for broadcasting songs and music on the Saudi radio have been misled until they considered lawful what is unlawful and called to harm while being unaware of the harm and evil consequences that would result accordingly. Indeed, how great is the saying of Allah (Exalted be He) who says:❲ Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad صلى الله عليه وسلم) in sorrow for them. Truly, Allâh is the All-Knower of what they do! ❳A poet was truthful when he said:

A man is preoccupied in his distress	**that he sees beautiful what is not**

Sahih Hadiths indicate that those who invite others to follow their misguidance will carry the same sins as those who committed them without their own sins being reduced at all.

It is authentically reported inSahih Muslim on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said,❲ If anyone calls others to follow right guidance,

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their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect. If anyone invites others to follow error, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect. ❳This is great danger and a stern warning for whoever propagates falsehood

and calls others to it. My advice to those who call for singing and musical instruments is to repent to Allah (Exalted be He) from their sin and return to Al-Haqq (the Truth) and ask Allah (Exalted be He) to guide them to Al-Sirat-ul-Mustaqim (the Straight Path). This is better for them than remaining on the side of misguidance. Indeed, Allah (Exalted be He) accepts Tawbah (repentance to Allah) from those who repent and He shows mercy to those who disobeyed Him.

May Allah guide us and them to His Path and save us from satanic promptings!

The aforementioned proofs, traditions, and citations make it evident even to the person who has the least degree of wisdom that it is obligatory to keep radio stations away from the interference of what might render these means harmful. This is applicable to oriental and western radio stations as long as they are under the control of a Muslim country. This is admittedly and with greater emphasis applicable when the radio station is in the land wherein is the cradle of Revelation and the source of light and the Qiblah (direction faced for Prayer towards the Ka`bah) to which Muslims everywhere direct themselves five times a day. Undoubtedly, this country should be protected against anything that causes harm to Muslims in their religious or worldly affairs.

Allowing songs and music to be broadcast over the radio will undeniably affect Muslims negatively in their religion and worldly affairs. Thus, our means of mass media should be protected from this and be exploited only to serve Islam and spread the Truth and call for it. They should be beneficial tools spreading only what brings about the welfare of Muslims in their life and the Hereafter and making available the beneficial sciences as well as providing daily recitation of the Qur'an and its Tafsir as reported from the Prophet (peace be upon him) and the righteous Salaf. Our media is like a torch of light that focuses on the development of Muslims in different fields, whether it is medical, agricultural, commercial, educational, or other means of religious and worldly reform.

This is how I see the objectives of our media.

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It is incumbent upon those who are in charge of the media to direct and purify them from all aspects of impropriety. They are responsible before Allah (Exalted be He) on the Day of Resurrection where no wealth or children will avail, except those who come to Him with a pure heart.

Our government did well in establishing a radio station that is dedicated to the recitation of the Qur'an, its Tafsir, and explaining the

prophetic Hadiths. Accordingly, it set an example for other Islamic countries. It also achieved great benefit when it started Nur `Ala Al-Darb (Light on the way) program which receives Muslim's questions in different fields of knowledge and gives the chance to trustworthy scholars who are well-versed and follow the path of the righteous Salaf to answer such questions. May Allah reward our government with the best reward. I give this word on behalf of myself and all scholars and Muslims who are zealous whenever religious prohibitions are violated. I address all Muslim rulers to protect means of media from harmful programs that negatively affect Muslims instead of benefiting them, and to give its responsibility to those who fear Allah as He should be feared, for every ruler is responsible for his people.

May Allah guide them to reform these means of media and keep them away from harmful materials. Moreover, I ask Allah (may He be exalted) by His Most Beautiful Names and Sublime Attributes to grant success to all Muslim rulers and grant success to our rulers and all Muslim rulers in carrying out that which pleases Him. May Allah support the Truth and frustrate falsehood through them. May Allah guide Muslim rulers to abide by and follow Shari`ah, and revere His Limits and warn against opposing them. He is Omnipotent over all things. Allah is Sufficient for us. He is the Best Disposer of affairs. Peace be upon His Servant, Messenger, Muhammad, his family, and Companions!

An answer to a question about singing

I read in Okaz Newspaper, Issue no. 6101 released on Saturday, 29th of Rabi' al-Thani that a Saudi singer had given up singing, and during one of his flights between Cairo and Paris he met a religious scholar. They discoursed on singing and its permissibility to the extent that this singer did not get off the plane until he was completely convinced by this scholar that singing is not haram with supported proofs and pieces of evidence. As a result, this singer produced new songs after he had given up singing for a period of time.

Q: Are there any proofs regarding the permissibility of singing, especially the kind of obscene singing usually accompanied by music?

A: Singing is prohibited according to the majority of scholars, and if it is accompanied by musical instruments, such as the lute, the Rababa and the like, it becomes more emphatically haram according to the Ijma` (consensus) of Muslims.

Among the evidence supporting this ruling is Allah's saying: ﴾ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh ﴿ **The majority of Mufassirs (exegete of the Qur'an) explained idle talk as meaning singing, and** `Abdullah ibn Mas`ud **(may Allah be pleased with him) used to swear by Allah that what was meant in the previous verse was singing and said: "Singing implants hypocrisy in the heart as water nurtures the grass". Furthermore, it is authentically reported that the Messenger of Allah said,** ﴾ "Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina, silk, Khamr (alcohol) and musical instruments." ﴿ **this Hadithis related by** Al-Bukhari **in his Sahih Book of Hadith and was ranked as Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) but it is Majzum (verified), and it was also related by others through sahih Sanad (chain of narrators). The prohibited means of entertainment are singing and listening to musical instruments. Hence, it becomes evidently known that the scholar who spoke of the permissibility of singing has told with his tongue what he does not know with regard to Allah and issued a false fatwa about which he will be asked on the Day of Resurrection. And Allah is the only One whose Help is sought.**

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The ruling on listening to songs

Q 1: What is the ruling on listening to songs?

A: Listening to songs is undoubtedly Haram (prohibited), as it might lead to other sins and temptations such as committing the unlawful act of Zina (premarital sexual intercourse and/or adultery), sodomy, or drinking Khamr (intoxicant), gambling, and befriending bad people. Furthermore, it might lead to Shirk (associating others with Allah in His Divinity or worship) and disbelieving in Allah according to the content and words of the songs listened to. Allah (Glorified and Exalted be He) says in His noble Book:﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). ﴾﴿ And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear. So announce to him a painful torment. ﴾

He (may He be Praised) says that some people purchase idle talk to misguide others from the path of Allah. The verb "Leyadel",i.e. to misguide was pronounced in two different ways to indicate that those who listen to music may even lead others or be led to misguidance due to the diseases that afflict their hearts and render them hardened. Accordingly, they divert from the Truth because of their frequent sin and abandoning what Allah enjoined to them, so they abandon Salah (Prayer) in congregation, become undutiful to one's parents, practice the sin of gambling and even commit the acts of Zina, sodomy and other evils that they might be dragged to due to their

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inclination to songs and singing.

The Majority of Mufassirs (exegete of the Qur'an) explained idle talk as referring to singing, while others adopted the view that it refers to every sound pertaining to false means of entertainment, such as the musical instruments of the pipe, the Rababa, the lute, the violin and the like. All these divert people from the path of Allah and cause those infatiuated with them to lead others and even themselves to misguidance.

It was authentically reported on the authority of `Abdullah ibn Mas`ud **(the honorable Sahaby and one of the knowledgeable people among the companions of the Prophet (peace be upon him)) that he swore by Allah that idle talk refers to singing, and he said: "Singing brings hypocrisy forth in the heart as water nurtures plants." The Ayah indicates that meaning as Allah says:**﴿ to mislead (men) from the Path of Allâh without knowledge ﴾**meaning that singing renders its listeners blind as it makes the hearts diseased, hardened, and lets people follow their lustful desires and divert them from the Truth if they become more and more inclined to it.**﴿ and takes it (the Path of Allâh or the Verses of the Qur'ân) by way of mockery. ﴾**This means that those who listen to singing as if they have incurred the wrath of Allah by taking His religion as mockery and fun. The word "Sabiel" i.e., way, might be said in the masculine or feminine form, as singing and music lead people to be careless of Allah's ordinances and commands, and can no longer bear listening to the recitation of the Qur'an, because they become accustomed to the tempting and dissolute sound of singing and musical instruments. This is one of Allah's instant punishments for those who disobey Him.**

Hence, the Mu'min (believer) whether a man or a woman should be on their guard against falling victims to such a sin. Furthermore, there are many Hadiths that all indicate the prohibition of singing and musical instruments as a means to greater evil and bad consequences. It is worth mentioning that the knowledgeable scholar Ibn Al-Qayyim **(may Allah be merciful with him) in his book, "Ighathat Al-Lahfan" gives considerable elaboration on the ruling of songs and musical instruments. For those who want to read more in this regard, they can refer to the said book which is greatly beneficial with regard to the issue in question. And Allah is the only One whose Help is sought. Peace and blessings be upon our Prophet Muhammad, his family and Companions.**

The ruling on listening to music

Music and other kinds of instruments are all evil, they are things that Satan makes appear attractive and enjoyable, and he calls people to them so as to distract them from the truth by means of falsehood, and so that he can lead them away from what Allah loves to what He hates and has decreed Haram (prohibited). Music, the lute and all musical instruments are all Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and it is not permissible to listen to them. It has been authentically reported that the Messenger of Allah (peace be upon him) said, "Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina, silk, Khamr (alcohol) and musical instruments." The "Hir" refers to the illegal sexual relations or Zina (premarital sexual intercourse and/or adultery), and the prohibited means of entertainment refers to songs and musical instruments.

I advise you and the other women or men to increase your recitation of the Qur'an and listen to the program of "Nour `Ala Al-Darb", as such acts include much benefits and will definitely attract you away from the evil of listening to songs and musical instruments. May Allah guide all to what pleases Him. He is All-Hearer and Responsive!

Ruling on Listening to Islamic Songs

Q 1: What is the ruling on listening to tapes of Islamic songs?

A: Such songs are judged according to their content; if they include words of wisdom calling to goodness and exhortation, and preaching the obligation of showing obedience to Allah and His Messenger, the call to protect one's country against its enemies and the like, then there is nothing wrong with listening to them. However, if they contain words of obscenity, demoralization, and calling for the intermixing of men and women or not wearing the Islamic clothes in their presence, then they are abominable sins that should be avoided.

Questions and answers about intellectual invasion

Q 1: What is the definition of intellectual invasion in your opinion?

A: Intellectual invasion is a modern term that means the set of efforts exerted by one nation to seize or influence another nation to make it adopt a certain attitude. It is more dangerous than military invasion, since intellectual invasion tends to be confidential and depends on hidden purposes in the first instance, which cannot be perceived by the invaded nation so as not to counter and resist it. Thus it finds itself falling prey to it. In consequence, this nation gets infected with vicious thoughts and feelings. It likes what its enemy likes and hates what it wants it to hate.

It is an incurable disease that destroys nations, kills the national character, and removes its features of originality and strength. The nation afflicted with it does not feel what happens to it or even recognize it. Thus it becomes difficult to treat it and make it understand the right way, which becomes very difficult.

This invasion takes place through school curricula, public culture, media, large and small publications, as well as other affairs of the nation, where the enemy's aim behind this is to divert it away from its creed and make it love and be affected by what it gives it. May Allah grant us safety and well being!

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Q 2: Are the Arab countries in general and the kingdom of Saudi Arabia in particular exposed to this kind of invasion?

A: Yes, All Muslims in general, Arabs and non-Arabs, the Kingdom of Saudi Arabia and other Muslims land, are in danger of a formidable cultural invasion directed towards them from eastern and western disbelieving countries. The most dangerous of all:

1- The Christian crusading invasion

2- The Zionist invasion

3- The atheistic communist invasion

The Christian crusading invasion is reaching its peak at the present time. Since Salah Al-Din Al-Ayyuby's victory **over the aggressive crusades who invaded the Islamic countries, the** Christians **realized that their victories were temporary and would not ensure them permanent dominance over the Islamic world. Accordingly, they began thinking of a more devilish alternative which is more effective than crushing military wars. After many conventions and studies of the conditions of Muslims, they decided that Christian nations, individuals and groups, should collaborate in conquering the Muslim youth culturally, for they considered that rendering the Islamic world culturally and mentally subordinate to the Christian world, is more likely to achieve their objectives than merely occupying the land.**

The pure Muslim never accept the dominance of disbelievers over the affairs of his land, so Muslims began striving powerfully to end this state of occupation sacrificing their lives to achieve this end. It is worth mentioning that this was the case after every sweeping victory for the conquering crusades by which they gained control over an Islamic country.

However, the Muslim who was exposed to this malicious invasion became mentally weak and careless about the future of his country. Thus, he sees no danger in the existence of Christians and other invasions on his land. Rather, he may consider this as a sign of welfare and a step toward progress and prosperity. The Western world has given up the idea of military invasion for the sake of the cultural one, because it is more effective in achieving their goals without their need to send armies and spend money.

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They will be saved the trouble with the help of some Muslims, who intentionally or unintentionally, purposefully or not accomplish their evil aims. Hence, they do not resort to conventional military warfare unless there is a necessity that pushes them to military interference as happened in the invasion of Uganda **or** Pakistan. **They need to propagate their basic ideas and deviant concepts and establish organizations that will ensure the effectiveness of this sweeping cultural war and their assured victory as in the case of** Egypt, Syria, Iraq, **and other countries before they end their occupation.**

The Zionist invasion does not differ much from the preceding one, as the Jews **are known for exerting great efforts to spread demoralization and deviant beliefs among Muslims.** Furthermore, they have **their own devilish desires to seize Muslim and non-Muslim countries. They succeeded in achieving some of their goals and are still plotting to realize what remains. It should be noted that the Jews have bad intentions in some Arab countries; they wage ferocious military warfare accompanied with a war of spreading false ideas and belief seeking to spoil Muslims and tempt them away from their Din (religion) and sound beliefs. They are also helping the deviant sects to dissent from the main body of Muslims, such as** Masonry, Al-Qadianiyah, Al-Baha'iyya, Al-Tiganiyya **and others. Furthermore, it is not hidden that they seek the help of** Christians **and others to achieve their abominable aims and objectives.**

The atheistic communist invasion spread swiftly throughout the Islamic world owing to the weakness of Iman and the dominance of ignorance within a large number of Muslims as well as the lack of sound upbringing and education.

The Communist parties in Russia and China **as well as other countries have managed to attract those whose Iman is vulnerable or have no Iman to their deviant principals making them callers of communist ideas and atheism by means of promising them the highest positions and fortunes. Once they are within the grip of such wicked parties, they are rendered as mere tools used to launch devastating thoughts that weaken the solidarity of their own communities, for they become enemies to their own Muslim brothers. They are not alone in this regard; they are helped by the Christians and the Jews whether directly or indirectly.**

It should be noted that although each enemy seeks to achieve his own goals, they have all agreed in their enmity towards Muslims and Islam, their most bitter enemy. Thus, they are keen to unite their efforts against the Muslims. Allah (may He be Praised) is the one whose Help is sought. He (Alone) is Sufficient for us. He is the Best Disposer of affairs (for us).

Q 3: What are the means used by the West to promote their ideas?

A: The means used by the West to promote their ideas are numerous, including:

1 -Trying to take over the minds of young Muslims and implant the Western concepts in their minds to think that the best way is that of the West in everything; in thought, religions and beliefs, or even the languages they speak, the morals they adopt, or their customs and ways.

2 - Caring for a wide range of Muslims in every country and educating them until they return to their countries after being imbibed with Western ideas, the West surrounds them with an aura of great praise and commendation so as to enable them to receive leadership positions in their countries. This way they propagate Western ideas and establish educational institutions complying with the western curriculum or subject to it.

3 - Their activation to teach Western languages in Islamic countries and make their language compete with that of the Muslims, especially the Arabic language that is the language of the Noble Qur'an, the language with which Allah sent down His Book, and that with which Muslims worship their Lord in Salah (prayer), Hajj (pilgrimage), Dhikr (Remembrance of Allah), and other acts. Their methods include supporting the destructive calls fighting the Arabic language and trying to weaken the Muslims holding fast to it in the lands of Islam through the invitation to adopt slang language, and carry out many studies designed to develop and spoil grammar, and the glorification of the so-called folklore and national heritage.

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4 - Establishment of Western universities, missionary schools, nurseries, kindergartens, hospitals and clinics in Muslim countries and making them nests for their bad purposes and encouraging the high class members of the society to study at these institutions and helping them, after that, to take over leadership and senior positions so as to make them helpful to their teachers in achieving their goals in Muslim countries.

5 - Trying to control the curriculum in the Muslim world and shape its policy, either directly, as what has happened in some Muslim countries when Dunlop, **a priest, undertook that task, or indirectly such as when the task is fulfilled by successful students who have studied and graduated from Dunlop schools, where most of them have become a destructive element in their countries as well as the ultimate weapon of the enemy through working hard to make education take a secular trend and not be founded on belief in Allah and His Messenger, but to make it proceed towards atheism and call for corruption.**

6 - Large numbers of the Christians and Jews **undertook studying Islam and the Arabic language, and compile books and taught at universities, which resulted in their producing great intellectual dissension among the intelligentsia of Muslims through the doubtful matters they present to their students or with which their books - that are widely spread in Muslim countries - are filled. Some of those books even became references referred to by some writers and researchers in intellectual or historical matters. Those Orientalists taught Muslim men who graduated and had a large share in bringing about the Great Sedition, where they were helped by the praise and admiration they met everywhere as well as their important positions in education, direction and leadership, where they completed what their teachers had begun and achieved what they failed to do, thanks to their being Muslims and natives of Muslim countries, where they belong to them and speak their own tongue. Allah is the One sought for help!**

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7 -Large numbers of Christian missionaries preach Christianity among Muslims. They fulfill such a mission depending on studied foundations and through large means, where hundreds of thousands of men and women have been recruited and the largest budgets have been set, and ways are facilitated before them, and obstacles have been removed: ﴾ They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). ﴿

While this effort mostly targets common people, the efforts of Orientalism targets the intellectuals as mentioned earlier. They bear difficulties to achieve this work in Africa **and the remote Muslim territories in East** Asia and elsewhere. **Every now and then they meet at conferences to review their assessments and consider their plans to make corrections and adjustments and innovate new methods. They met in** Cairo **in 1906, in** Edinburgh **in 1910, in** Lucknow **in 1911, in** Al-Quds **in 1935,** and in Al-Quds **again in 1935. They are still holding meetings and conferences. Glory be to Him in Whose Hand is the sovereignty of everything and to Him return all affairs (for decision).**

8 - They are also calling for corrupting Muslim community and making women reluctant to

undertake their role in life and ready to trespass the limits that Allah set for their happiness and integrity. In their way to achieve this, the Western spread among Muslims their calls through different ways until women mix with men and have the same jobs as men. Their aim behind that is to corrupt the Muslim society, eliminate the purity and chastity it enjoys, and to establish fake issues and false claims that women in the Muslim society have been wronged, and that they have the right to such and such matters, while their real aim is to make women leave their home and imitate them. Yet the boundaries set for them by Allah are clear and His orders are explicit and the Sunnah of His Messenger (peace be upon him)

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is crystal clear. Allah (may He be Exalted and Glorified) says:﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿**And:**﴾ and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons ﴿**And:**﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿**And:**﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance ﴿

The Prophet (peace be upon him) said:﴾ "Beware of visiting women." A man of Al-Ansar said, "Messenger of Allah, what about the in-laws of the woman?" He said, "The in-law is death i.e. no one of them is allowed to be alone with her." He (peace be upon him) also said: "There is absolutely no man who stays in seclusion with a woman except that the devil is their third companion." ﴿

9- The establishment of churches and temples in large numbers in Muslim countries and spending large sums of money on them, decorating and making them prominent and clear, and establishing them in the best places and the biggest squares.

10 - Allocation of information-oriented radios calling to Christianity and communism, commending their objectives, and misleading through their ideas the naive Muslims who do not understand Islam nor have adequate knowledge about it due to their upbringing, especially in Africa, **where this is accompanied by a lot of copies of the Bible being printed and distributed in hotels and other places as well as sending missionary bulletins and false invitations to many of the Muslims.**

These are some methods which are used by the enemies of Islam in the East and West, for the invasion of the ideas of Muslims and eliminating the sound and good ideas

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to be replaced with other strange ideas of the east or the west, which as you can see, reader, are immense efforts, huge money, and great numbers of soldiers. The aim behind all this is to make Muslims leave Islam, even if they do not embrace Christianity, Judaism, or Marxism. The (Western) people believe that the main mission behind this is to make Muslims discard Islam, and that if they could reach this point, then the next is easy and affordable.

However, we say that Allah will render their hopes disappointed and invalidate their scheme, provided that Muslims are sincere in fighting against them and beware of their machinations, and hold fast to their religion. Allah (Glorified and Exalted be He) says:﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿**This is because they seek corruption but Allah (may He be Praised) does not make the work of corrupters successful. Allah (Exalted be He) says:**﴾ they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot. ﴿**Allah (Glorified be He) also says:**﴾ Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم). ﴿﴾ And I (too) am planning a plan. ﴿﴾ So give a respite to the disbelievers; deal gently with them for a while. ﴿

Allah (Glorified and Exalted be He) also says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿**Allah (Glorified and Exalted be He) also says:**﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿**There are many Ayahs to this effect.**

There is no doubt that Muslims need to take a pause to reflect on and study the way and the appropriate stand they should take.

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They should have awareness and understanding that enable them to understand the schemes of their enemies, and work to frustrate and foil them.

They will only achieve this through being devoted to Allah, holding fast to His guidance, returning to Him in repentance, seeking His help, and remembering His guidance in

everything, especially in the relation between the believers and the unbelievers, along with understanding the meaning of Surat Al-Kafirun:﴿ Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! ﴾**And what Allah (may He be Praised) mentioned in His Saying:**﴿ Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. ﴾**And:**﴿ And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. ﴾

May Allah (may He be Praised) guide this Ummah to the best guidance, protect it from the machinations of its enemies, endow it with honesty in word and deed in order for it to attain what Allah wanted for it out of pride, strength and dignity! Allah is the best to be asked for needs, and may the blessings and peace of Allah be upon our Prophet Muhammad, his family and Companions!

The sect of the begging Sufis

Q: An inquirer from Syria says: We have some people who claim that they are the children of Shaykh `Eisa or of other shaykh known to us. They come to beg wearing green silky turbans on their heads and iron bars in their hands. If they are given, they will be pleased; if they are not, they will be enraged and start beating themselves in the stomach and head with the iron bars.

A: These people belong to the sect of Sufis **who manipulate people claiming that they are the children of such-and-such, and being so they deserve people's help. Yet, they should be prevented from this practice, and even punished by officials in order to protect people from their deception and begging in such a contemptuous way.**

Such people should not be given money or helped by any means, as this is considered encouraging them to continue this abominable act. If they beat themselves, you will not be accountable for that; rather they will be.

They should be advised that what they are doing is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) by which they are unlawfully confusing and deceiving people to help them. Actually, they are being tempted by Satan to commit such delusions known as Taqmire (a kind of Sihr [sorcery]), as they delude people to believe that they really beat themselves with these iron bars, but they do not; otherwise they would cause themselves severe pain.

However, they bewitch people's eyes by what they do as Pharaoh's sorcerers about whom Allah (may He be Praised) says in Surah Al-A`raf: ﴿ So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. ﴾ **Allah (Exalted be He) says in Surah of Taha:** ﴿ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴾ ﴿ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴾ **It is therefore impermissible for Muslims to help such people by any means, or else this will be considered co-operation in sin, sorcery and harming their Muslim brothers.**

Instead, these people should be prevented from this heinous practice and should be advised with fair preaching or they will eventually end up in prison. We ask Allah to grant us all success in what pleases Him and guides His servants.

Hiring expensive wedding halls

Q 2: We are complaining about the spread of hiring extremely expensive wedding halls, which some fathers stipulate for the completion of their daughter's marriage. This complicates marriage and burdens the bridegroom with expenses beyond their ability. Please advise.

A 2: There is no doubt that it is an act of the Sunnah not to exaggerate the amount of Mahr or make lavish wedding banquets so that young men can afford to marry. Furthermore, the groom and the bride's families should not exaggerate the marriage expenses or the amount of Mahr in order to encourage young men and women to marry.

It is certain that such wedding halls and lavish banquets burden the groom and bride with what they can not afford.

All concerned parties should be moderate with regard to this matter. The Messenger of Allah (peace be upon him) said, (The best dowry is the easiest to pay, and the best of women are those causing the least financial burden.) **Following the Sunnah of the Prophet (peace be upon him) should be the main concern of all, as he (peace be upon him) said to** \`Abdul Rahman ibn \`Awf: ("Give a Walimah i.e. banquet, even if only with one sheep.")(The Prophet (peace be upon him) held a Walimah

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when he married Zaynab with bread and meat and he called people to it.)

To explain: Wedding banquets are permissible but the Muslim should be moderate, and should not prepare extravagant food which will eventually be thrown in the trash, and not given to the poor and needy. It is even more preferable to make a Walimah according to one's ability. You should not invite a lot of people, because the priority here is to announce the marriage, hold an acceptable Walimah even with one or two sheep, and invite some relatives. This is more convenient and affordable for both families of the bride and the groom.

The ruling on Going to soothsayers and fortunetellers

Q 3: Is he a believer who visits soothsayers and fortunetellers and believe in what they say? Note that they sometimes tell things that come true as in the case of their telling a person about the name of a relative of his or describing what his house look like and even his wealth and children, etc.

A: This practice was present during the era of the Messenger of Allah (peace be upon him) and before and after it. Accordingly, the Prophet (peace be upon him) forbade visiting soothsayers and consulting them. He (peace be upon him) said, (He who visits a diviner and asks him about anything, his prayers will not be accepted extending to forty nights .) **Related by** Muslim **in his Sahih.The Prophet (peace be upon him) also stated:** (If anyone resorts to a diviner and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).) (Some people asked the Prophet (peace be upon him) about going to fortunetellers, so he (peace be upon him) said, "Don't go to them as they are worthless." People said, "O, Prophet of Allah! They sometimes say true things." He (peace be upon him) said, "Sometimes a jinni in the sky may hear something while he is eavesdropping, so he tells it to his human companion of fortunetellers and magicians. They sometimes say true things. However, they tell hundreds of lies with this truth.) **According to another narration:** (More than one hundred lies.) **This pushed some ignorant people who were easily deceived by his fortunetelling that accidentally coincided with the truth for once to permanently believe his lies.**

The soothsayers have friends of Jinn that are called "Al-Ra'ie" i.e. a companion from the jinn who tells the soothsayer about

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matters of the Ghayb (the Unseen) and what takes place in some countries. This was known in Jahiliyyah (pre-Islamic time of ignorance) and after Islam. This Jinn tells his human friend from the soothsayers and fortunetellers that a matter happened in a certain country on a certain night, because the jinn swiftly exchange the news among themselves. Therefore, some people might be deluded by their deception when what they say come true.

This group of Jinn might eavesdrop and hear the discourse of angels with regard to what Allah (Glorified and Exalted be He) mentioned of people's affairs on earth, and they transfer what they heard into the ears of their human companions from soothsayers, sorcerers, and fortunetellers who in turn make use of that in taking people's money unjustly and lying to them. As a result of that, people believe what these liars say and consult them, especially the diseased who cling to any hope of healing, and they are driven to think by what they heard that these soothsayers have said the truth with regard to so-and-so.

It is obligatory on those with sound Iman not to go, consult, or believe them, even if what they say comes true, because the Messenger of Allah forbade going to or consulting them. This is enjoined on all Muslims and they should seek the lawful means of remedy through reciting the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), taking permissible medication prescribed by doctors. These are the Shar`y (Islamically lawful) means and methods and they are the good alternative to escape forbidden matters.

Forbidding evil is a collective obligation

Q: A female questioner asks: I am a nurse at a school and I denied an evil act which I saw at work. This act was the reason behind them firing me and it was the reason for my misery and my psychological disturbances. Therefore, I reached the point of stopping my children from forbidding any evil. Please direct me, may Allah reward you?

A 4: Undoubtedly, what happened to you was a big mistake committed by the person who did it, if your

denial of that evil was based on knowledge and insight. It is an obligation upon you to forbid what is evil, and getting fired and being dispensed with, will not harm you, because you have pleased your Lord [Exalted and Sublime Be He] and you have done what you should have done.

All the affairs are in the Hand of Allah [Exalted and Sublime Be He]. Moreover, it is authentically reported from the Messenger of Allah (peace and blessings of Allah be upon him) that he said: ﴾ Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith. ﴿ **Allah [Exalted and Sublime Be He] says in His mighty Book:** ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿ **He, the Most Exalted of all speakers, says:** ﴾ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴿

Therefore, if you have done this out of obedience to Allah and seeking His pleasure, then the best result will be for you and what happened to you will not harm you and Allah will suffice you, since He [Exalted and Sublime Be He] is the Provider and all kinds of goodness are in His Hand. He is the One Who says: ﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿

Thus, it is incumbent upon a believing woman to fear Allah [Exalted and Sublime Be He], whether she is working at a school or as a nurse. By the same token, the female doctor, the female manager and other similar women and everyone else are obligated to enjoin what is right and to forbid what is wrong and it is also an obligation upon men to do the same thing following what has been previously mentioned of the Qur'anic verses and Ahadeeth.

You also made a mistake when you forbade your children from forbidding what is evil. So, fear Allah and repent to Him from that and command your children to implement what Allah has obligated them to do.

The Kuft meant in Issues of Defaming Lineage and Wailing over The dead:

Q 5:What is the explanation of the Hadith, "Two (practices) of people are tantamount to Kufr (disbelief); (they are) impugning

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lineage and wailing over the dead"? What is the exact meaning of Kufr in this Hadith?

A: This is Hadith Sahih (authentic Hadith)related by Muslim **in his Sahih book of Hadith on the authority of Abu Hurayrah(may Allah be pleased with him). Impugning lineage means defaming and criticizing people's lineage with the aim of despising and dispraising them. However, if it is for stating a fact such as saying so-and-so descends from the tribe of** Banu Tamim **whose qualities are such-and-such, or from** Qahtan **,** Quraysh **,** Banu Hashim **whose qualities are such-and-such without defaming them, this is not considered as impugning lineage. As for wailing over the dead, it signifies crying loudly over the dead and this is prohibited. Kufr in this context is a lesser degree of absolute Kufr that renders one outside the fold of Islam. For example, the Prophet (peace be upon him) said,** ("Verily, between a servant and Shirk and Kufr is the negligence of prayer.") **(Related by** Muslim **in his Sahih)This is major Shirk (associating others with Allah in His Divinity or worship) according to the most authentic opinion of scholars.**

Muslim scholars have divided Kufr, Zhulm (injustice) and Fisq (flagrant violation of Islamic law) each into two types. Similarly, there are two types of Shirk; major and minor Shirk.

Major Shirk is like supplicating to, seeking the help of, and vowing to the dead, idols, trees, rocks, and planets.

Minor Shirk can be seen in statements like "Were it not for Allah and so-and-so..." and "If Allah and so-and-so will". The proper way of saying these statements would be "Were it not for Allah then so-and-so..." and "If Allah wills then so-and-so."

Swearing by other than Allah (Exalted be He) also falls under minor Shirk such as swearing by the Prophet (peace be upon him), the life of someone or the Faith.

Riya' (showing-off) is another example of minor Shirk such as someone seeking Allah's Forgiveness or reciting Qur'an loudly so that people may hear. Moreover, there are two types of Zulm;

the first is major Zulm which is Shirk. Allah (Exalted be He) says: (And it is the disbelievers who are the Zâlimûn (wrong-doers).) **He (Glorified be He) also says:** (It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.)

The other type is minor Zulm which is apparent in people doing wrong to each other with regard to their blood and property.

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A servant can do himself wrong by committing sins such as Zina (premarital sexual intercourse and/or adultery), consuming Khamr (intoxicant) and the like. We seek Allah's Refuge from these evils.

How to Treat Physical and Spiritual Diseases

Q 7: My wife was inflicted by a psychological disease that caused her to fear everything and she could not stand by herself. Another person has the same case and can not go to the Masjid (mosque) to perform Salah in congregation. He asks: What is the cure for his case in order not to resort to soothsayers and charlatans?

A: There is no disease but it has a cure according to Allah's Will. However, some people know it while others do not. Allah has made the Qur'an and the Sunnah a cure for all physical and psychological diseases. This cure has proven its beneficial effects on people in countless cases.

Man may experience certain conditions that cause him fear and panic without knowing the reason for it.

Indeed, Allah has placed countless goodness, safety, and cure in what He revealed to His Prophet (peace be upon him).

I advise these two questioners and others to use the Shar`y Dhikr, which brings about safety, tranquility, peace, and protection from Satan's tricks. For example, they may recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair [Surah Al-Baqarah, 2:255]﴾ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). ﴿**Until the end of the Ayah. It is the greatest and the best Ayah in the Book of Allah, for it stresses the Creed of the Oneness of Allah and devotion to Allah (may He be Praised). It also shows His sublimity and that He is the Ever Living, the Owner of everything, and nothing weakens Him. This Ayah is regarded as the best and greatest one in the Qur'an.**

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When a person reads this Ayah after each Salah and before going to bed, it protects him from all evils. The Prophet (peace be upon him) is reported to have said that whoever recites it once upon going to bed, there will be a guardian divinely appointed to protect him/her during the night and no Satan will be able to come near him until morning.

The patient should try this prescription and he will not see harmful things provided that he believes in the truth that the Prophet (peace be upon him) conveyed composedly in certain belief that the Prophet (peace be upon him) only tells the unquestionable truth.

Allah has ordained that a male and female Muslim should recite Surah Al-Ikhlas (no: 112) after every Salah:﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿**In addition, a Muslim should recite Al-Mu`awwidhatayn [Surahs Al-Falaq (no: 113) and Al-Nas (no: 114)] after each Salah. The recitation of these three Surahs forms a cause of having good health, safety, and cure from all evils. Indeed,**﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿**equals one third of the Qur'an.**

It is a Sunnah for a person to recite these three Surahs thrice after Fajr (Dawn) and Maghrib (Sunset) Prayer. Likewise, a person should recite them thrice upon going to bed to have security and good health, tranquility and safety against all evils, according to the authentic reports of the Prophet in this regard. A person should also seek refuge thrice in the morning and in the evening saying:﴾ I seek refuge in the Perfect Words of Allah from the evil of what He has created. ﴿**The reported Hadiths indicate that these words bring about safety.**﴾ In the Name of Allah with Whose Name there is protection against every kind of harm on the earth or in the heaven. He is the All-Hearing and All-Knowing thrice every morning and every evening. The Prophet (peace be upon him) said that who recites it three times in the morning is not harmed by anything until the evening comes. He who recites it (three times) in the evening is not harmed by anything until the morning comes. ﴿

These formulae of Dhikr and supplications of the Qur'an are reasons for maintaining peace and security from all evils.

Thus, every believing man and woman should recite them regularly with sincerity and faith,

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putting his trust in Allah and depending upon Him. Indeed, Allah is the One who manages every thing and in Whose Hand is giving, deprival, benefiting, and harming, and is the Owner of everything.

He should also believe that the Messenger (peace be upon him) is the most truthful one because he does not speak of (his own) desire. Allah says:﴾ By the star when it goes down (or vanishes). ﴿﴾ Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred. ﴿﴾ Nor does he speak of (his own) desire. ﴿﴾ It is only a Revelation revealed. ﴿**May Allah's Best Peace and Blessings be upon him.**

Conditions of Acceptable Supplications

Q: Du`a' (supplication) is like a weapon given to every believer; are there other conditions for the carrier of this weapon.

A: Yes, the greatest conditions of Du`a' (supplication) are: Trusting Allah and His Messenger (peace be upon him), believing that Allah is the Truth and all that He says is true, devoting oneself and one's intention to Allah, and believing that the Messenger (peace be upon him) has delivered the true message. This should spring from firm faith and trust in Allah, a sincere heartfelt desire for His Paradise, that He is the Planner of all affairs and that He is the Omnipotent. This should come out of well thought of Allah (Exalted be He) and firm trust in Him, not out of doubt or ill thinking.

Whenever something asked in a supplication does not happen, perhaps this is because of not fulfilling one of the mentioned conditions. The servant of Allah should adopt all means, and Allah is the Originator of all means, the Omniscient, the Wise. Sometimes the medicine is taken but the illness is not cured for reasons not known to the servant, but Allah Alone knows them. This includes the perceivable medicine prescribed by physicians, operations, and so on, and the moral medicine such as supplication, healing recitation, and so on. In spite of taking all the means, the asked matter may not occur for many reasons, such as being unmindful about Allah (Exalted be He),

committing sins, and especially ill-gotten money. The Messenger of Allah (peace be upon him) said in an authentic Hadith,﴿ Whenever a servant supplicates Allah with an invocation that does not contain a sin or severance of one's ties, Allah will give him one of three things: his supplication will be accepted in this life, his supplication may be saved for him in the hereafter, or he may be saved from similar kind of trouble. The companions said: "Then, we shall supplicate plenty." He (peace be upon him) said: "Allah is more plentiful (in responding)." ﴾

Thus, believing men and women should know that answering supplications could be postponed to the Hereafter for reasons required by Allah's Wisdom. Because of one's supplication, Allah may save one from much evil instead of granting one's request. Allah (Exalted be He) is the Wise All-Knower in His doings, words, law, and destiny, as He says,﴿ Verily, your Lord is All-Knowing, All-Wise.” ﴾**Finally, Allah is the Grantor of success.**

The end of Volume Three, all praise is due to Allah. Following is Volume four about Monotheism, and

the subsequent volumes of the compiled fatwas and various articles for His Excellency Sheikh

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